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MEMOIR OF THE REV. THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, DUCKS.

It is with peculiar satisfaction that we invite the attention of our readers to the biography of this faithful minister of Jesus Christ. He was and is, emphatically, an illustrious character. He had faculties which would have placed him high in the world's esteem, but these things he counted dross. He might have been the leader of a party, the commander of an army, or a successful investigator of science, but these were, in his estimate, the objects of a mean ambition,—his aim was to be the servant of Christ, and to win souls for his master. And never did the most enthusiastic votary of the world pursue his object with more intense and unswerving assiduity, than did this holy contemner of the world follow on to know and do his heavenly Father's will. If there were one quality which more than any other distinguished Mr. Scott, it was single-mindedness, calmly and resolutely pressing forward in the simple line of reason and duty: in fancy, in taste, in learning, in eloquence, he has been excelled by thousands, but in this rare property of mind, he has been equalled by few.

"I was born," says Mr. Scott, in his own personal narrative, "on the fourth of February, 1746-7, answering, since the change of the style, and the beginning of another century, to February 16, 1747. A small farm house at Braytoft, in Lincolnshire, was the place of my birth. Braytoft is five miles from Spilsby, and about six from Skegness. . . . My father, John Scott, was a grazier, a man of a small and feeble body, but of

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uncommon energy of mind, and vigour of intellect; by which he surmounted, in no common degree, the almost total want of education. His circumstances were very narrow, and for many years he struggled with urgent difficulties. But he rose above them; and, though never affluent, his credit was supported, and he lived in more comfortable circumstances to the age of seventy-six years. I was the tenth of thirteen children, ten of whom lived to maturity: and my eldest brother was twenty-three years older than my youngest sister."

Mr. Scott's mother, too, seems to have been a valuable woman, and from her he learnt to read; a neighbouring day school afforded him the means of acquiring the first elements of Latin. At eight years of age, he was transferred to a different seminary, where he made some progress in the common acquisitions of youth. His elder brother had been trained to the medical profession, and was a surgeon's mate in the navy; but his zeal in the pursuit of knowledge, leading him to expose himself to a malignant fever which was raging among the crew of a ship of war just arrived from a foreign station, he fell a victim to its ravages. This event altered the destination of Thomas, who, having exhibited a certain degree of readiness in acquiring information, was singled out from the rest of the family to enjoy the advantages of a professional training. After spending five years, not to much purpose, at school in Yorkshire, he was bound apprentice to a surgeon and apothecary prac-

tising in the vicinity, but misconducted himself so grossly, as to give his master "a plausible reason for dismissing" him at the expiration of two months. It is a most remarkable circumstance in the history of Mr. Scott's religious experience, that during the brief season of this service, he received his first "serious conviction of sin committed against God." His master, though apparently destitute of moral principle, and with no respect for Christianity, while remonstrating with him on some instance of misconduct, told him, that "it was wicked in the sight of God." This simple observation sunk deep into his heart; the impression was never effaced, and proved, with the divine blessing, "the primary means" of his "subsequent conversion," though a long and dreary period of darkness and enmity against God intervened. He returned home, of course, in deep disgrace; but the mortification which he sustained had little salutary influence on his disposition or character. About his sixteenth year, his first attendance at the Lord's table took place, and amid all the disadvantages and profanations of that formal administration in which he participated, there was a solemnity in the act and its associations which produced much, though temporary, agitation of conscience. The results of his "gross misconduct" in his brief apprenticeship, were the forfeiture of that portion of the premium which had been advanced, the refusal of his master to give up his indentures, and a total change in his employments and prospects. With, as we suppose, a sort of vindictive feeling on the part of his father, inexcusable in itself, and mischievous in its consequences, the delinquent was now "set to do the most laborious and dirty parts of the work belonging to a grazier." His previous modes of life had not prepared him

for this exposure to the vicissitudes of a wintry season, amid the damps and inundations of a low and unwholesome site, and his constitution sustained repeated shocks, of which, in after life, he felt the injurious effects. Yet even amid these hardships, the force of Mr. Scott's character, mixed indeed with much pride and passion, bore him up without complaint, and his parents had not knowledge enough of the human mind to discern the elements of noble qualities which were discernible through all the gloom and turbulence of his spirit. Strong convictions frequently prevailed within him, and he was often assailed by appalling temptations, but that gracious Being who was preparing him through all this severe discipline for happy and honourable service in the church of Christ, kept him from despair. For about nine years he followed his harassing employment, associating with the riotous, the vulgar, and the profane, but still cherishing the secret hope of better days, and persevering amid all discouragements, in giving to his mind such culture as came within his reach. At length Mr. Scott, having discovered that in the ultimate disposal of the family property, his interests were to be completely sacrificed, applied himself with redoubled diligence to the study of his "few torn Latin books," with his Eton Greek Grammar, and, having been one day harshly and undeservedly reprov'd by his father, fiercely retorted, and renouncing his shepherd's life and garb, declared his intention of never resuming either. He then left his paternal dwelling, slept that night at his brother's house, and, after returning home to pay some necessary attention to the flock which he had left, set off for Boston, and waited on a clergyman to whom he was slightly known. His object in this visit must be stated in his own words.

"To this clergyman I opened my mind with hesitation and trepidation: and nothing could well exceed his astonishment when he heard my purpose of attempting to obtain orders. He knew me only as a shepherd, somewhat more conversible, perhaps, than others in that station, and immediately asked, 'Do you know any thing of Latin and Greek?' I told him, I had received education, but that for almost ten years I had never seen a Greek book, except the grammar. He instantly took down a Greek Testament, and put it into my hands; and without difficulty I read several verses, giving both the Latin and English rendering of them, according to the custom of our school. On this, having strongly expressed his surprise, he said, 'Our visitation will be next week; the archdeacon, Dr. Gordon, will be here; and, if you will be in the town, I will mention you to him, and induce him, if I can, to send for you.' This being settled, I returned immediately to my father for the intervening days; knowing how much, at that season, he wanted my help, for services which he could no longer perform himself, and which he was not accustomed to entrust to servants."

This exemplification of pliable spirit, and of filial concession, is quite sufficient to shew that the substantial qualities of Mr. Scott's temper were different from their superficial aspect. He had been "more sinned against than sinning;" the conduct of his father had been injudiciously and unjustifiably harsh, and in the concealed intention of withholding from his son any beneficial interest in his testamentary dispositions, unnatural and dishonest; yet, amid all these exasperating circumstances, we find this violent and indignant youth giving way, indeed, at first to the impulse of anger, but afterwards exhibiting a fine combination of energy, principle, and affection. Though it contribute but little to the progress of the narrative, we must give insertion to the following letter, as an important and interesting illustration of his state of intellect and feeling at this time. It is dated Boston, May 17, 1772, (less than a month after first leaving his home,) and addressed to his sisters. It shews

the firmness of his resolution, the correctness of his views, and the tenderness of his attachment.

"As I expected, I had some difficulty in reconciling my friends here to my intended scheme. My uncle Jackson, as my godfather, reminded me of my duty to my father. My answer was, that I found I could not perform the positive part, I must therefore endeavour to perform the negative part: that, though in my former conduct I had too often transgressed, yet in the present instance my conscience acquitted me. My aunt urged that, if I had not success, I could turn my hand to nothing else. I mentioned a school, for which I think myself well qualified, being so able to instruct myself. However, after a long and serious discourse on the subject, I left them both tolerably well satisfied. My cousin Wayet has said nothing to me on the subject. Mrs. Wayet endeavoured to rally me out of it: but, I must own, I thought her arguments weak. She urged the ridicule which *poor parsons* meet with: but surely those who ridicule any one on account of his poverty, if he behaves in a manner worthy of his situation, are themselves persons whose opinion I despise.—She said, she would not be of any profession, unless at the head of it: but this can be no rule for general practice, as some must be subordinate.—She mentioned my not being brought up in a regular manner: but it is the end, not the means, that is of the greatest consequence; and, if a man be qualified, it matters not at what place he procured his qualifications.—It sometimes humbles my vanity to hear them all account of me, as of one of the lowest order of the profession, not only in point of fortune, but also in other particulars. If I know myself, I am not deficient in abilities, though I am in the art of rendering them conspicuous. My vanity prompts me to say, that I am not without hopes of making friends in this way of life, as I shall be more conversant with men of letters, who are the companions I most delight in, and for whose company I shall spare no pains to qualify myself. But, let my condition in life be what it may, I will endeavour to suit myself to it. Pray heaven preserve me independent on any other for a livelihood, and I ask no more!—The happiest hours I ever spent have been in your company, and the greatest reluctance I feel at this change of my situation is, the being separated from a set of sisters, for whom I have the most sincere regard."

After an interview with the Archdeacon, who gave him reason to hope for final approbation, Mr.

Scott applied with redoubled diligence to his studies, and at the appointed time presented himself in London for ordination, but failed in procuring admission as a candidate. Ascertaining that the real ground of objection arose from a most unfounded suspicion of *Methodism*!—he solicited an introduction to the Bishop, who treated him with courtesy, but negatived his application, until he should obtain his father's consent, and a satisfactory attestation from some benefited clergyman in his own neighbourhood. With this answer, in the 26th year of his age, and with every avenue apparently closed against him, baffled but not disheartened, the subject of our memoir quitted London, and on the day of his return home, "after walking twenty miles in the forenoon," laid aside his "clerical clothes," resumed his "shepherd's dress, and sheered eleven large sheep in the afternoon." After some further difficulties he obtained his father's reluctant consent, and such additional documents as were sufficient to gain him admission as a probationer; his answers were satisfactory, and Dr. Gordon, the examiner, expressed his approbation in forcible language. He was ordained deacon in Sept. 1772, and priest in March of the following year. His state of mind when he took upon himself the ministerial office, was afterwards described by himself in the strongest terms of reprobation. "I deliberately judge," are his own words, "this whole transaction to have been the most atrocious wickedness of my life as far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. . . . While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those studies, which

were more immediately requisite for reputably passing through the previous examination."

"Thus," he proceeds, "with a heart full of pride and wickedness; my life polluted with many unrepented, unforgotten sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's Supper, that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,'—not knowing or believing that there was any Holy Ghost;—on September the 20th, 1772, I was ordained a deacon."

"For ever blessed be the God of all long suffering and mercy, who, had patience with such a rebel and blasphemer, such an irreverent trifler with his majesty, and such a presumptuous intruder into his sacred ministry! I never think of this daring wickedness without being filled with amazement that I am out of hell; without adoring that gracious God who permitted such an atrocious sinner to live, yea, to serve him, and with acceptance I trust, to call him Father, and as his minister to speak in his name. Bless the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits! who forgiveth all thy iniquities, and healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies! May I fervently love, and very humbly and devotedly serve that God, who hath multiplied his mercies in abundantly pardoning my complicated provocations!"

Soon after Mr. Scott's expulsion from his apprenticeship, his father had given him a ewe lamb, and by judicious management he had reared a small flock of "sixty-eight sheep beside lambs;" for these, with much difficulty, he obtained from his father sixty-eight pounds, and after the purchase of clothes and books, as well as defraying his travelling and ordination expenses, he entered on his labours possessed of twenty guineas. "On such trivial incidents," observes Mr. Scott, "do the

most important events depend. Without this lamb, and the sheep which in this way I acquired, as far as I can see, my whole plan of entering into holy orders must have failed." His first labours were in the curacies of Stoke and Weston Underwood, in Buckinghamshire, with the occasional supply of Gayhurst, where he made a pleasant acquaintance with George Wright, Esq. a man of wealth and influence. Whatever of error and obscurity might rest upon his religious views, his labours, at least, on assuming his new office, were exemplary; he studied the Scriptures diligently, and was indefatigable in the acquisition of the languages and dialects which are connected with biblical investigation.

"No cost," he writes to one of his sisters, "do I in the least grudge to procure advantageous methods of pursuing my studies. So far is a multiplicity of studies, a diversity of pursuits, from overburdening my memory, that, by exercising it, I find it in a high degree more retentive; as well as the comprehending faculty more quick.—Nothing can give greater satisfaction than these considerations do. I proceed with alacrity; I think with expedition. Of the Hebrew, some twenty weeks ago I knew not a letter; and I have now read through one hundred and nineteen of the Psalms, and twenty-three chapters of Genesis; and commonly now read two chapters in the time above mentioned, tracing every word to its original, unfolding every verbal difficulty."

Not long after his establishment in this neighbourhood, he was induced to hear Mr. Newton at Olney; the sermon, as he imagined, was directly pointed at him, and this idea excited little other feeling than contempt and ridicule. Mr. Newton was then expounding the Acts, and, in regular order, he had taken as his text the Apostle's stern rebuke to Elymas in the xiiith chap. 9th and 10th verses. The coincidence was striking, but the impression was extremely slight; the doctrines of Mr. N. appeared to Mr. Scott

"abstruse, imaginative, and irrational; and his manner uncouth." The pastoral conduct of that excellent man seems, however, to have excited his respect and emulation. At Mr. Wright's Mr. S. became acquainted with the house-keeper, a Mrs. ——. Miss would have been more appropriate, as the lady appears to have been a spinster.—Jane Kell, whose singular equanimity under the loss of her money at cards, first engaged his attention. She was an amiable, affectionate, sensible, and prudent person, and contributed much to the happiness of his life. When Mr. Scott thus became the head of a family, he introduced domestic prayer; at first he used a printed manual, afterwards written forms, and subsequently he addressed to his Heavenly Father the spontaneous effusions of his heart. During thirty-eight years this practice was never interrupted but from absolute necessity; visitors, that frequent and plausible excuse, were not allowed to suspend its exercise; and his expositions and prayers, aided by the consistency of his life, were greatly blessed to his household. We have the testimony of his son, "that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle."

The time was now approaching in which the seed which had been gradually germinating in the heart of this excellent man was to expand into full maturity, and to bring forth fruit unto perfection. The details of this glorious process have been so amply and so impressively stated in one of the best, and most deservedly popular books in the English language—*The Force of Truth*—that we shall enter into their history with less minuteness than we should have

otherwise deemed expedient. In 1775 he removed to the curacy of Ravenstone, and

"At this place," he says, "I resided about two years, and it proved, as it were, a *Bethel* to me. (Gen. xxviii.) Here I read the Scriptures and prayed. Here I sought and, I trust, found, in a considerable measure, the knowledge of the truth as it is in *Jesus*. I was not indeed brought to say with unwavering voice, as Thomas did of old, *My Lord, and my God*; but I learned to count all but loss for the excellency of the knowledge of *Christ*. Here first I was made the instrument of bringing several persons earnestly to ask the all-important question, *What must I do to be saved?* and here I learned, in some degree, to give the scriptural answer, *Believe in the Lord Jesus Christ, and thou shalt be saved.*"

It was about this time that Mr. Scott commenced a correspondence with Mr. Newton, in which we know not which most to admire, the skilful forbearance with which the latter conducted himself in his treatment of his patient, or the acuteness and knowledge of character which he displayed in his anticipations of the grand result. The work of grace had, indeed, been for a considerable time, unfolding itself in the heart of Mr. S. but he *saw not his signs*, and while the hand of God was upon him for good, he was for a long time disposed to look elsewhere for the sources of his confidence and hope. At this period, too, Mr. Scott's mind was much agitated with scruples respecting subscription, which, in all probability, interfered with his worldly interests, since, with that conscientiousness which distinguished him on all occasions, he intimated his hesitation to his patron, much to the displeasure of the latter. When he became thoroughly imbued with evangelical sentiments, he professed himself satisfied that his "objections were groundless." We confess, however, that we should have been well pleased to have Mr. Scott's opinions on this point more fully detailed; there is, we believe, still in existence a letter

which would throw much light on the subject, but as we have not the present means of referring to it, we shall not more explicitly allude to its contents. Early in 1777 he removed to the house in Weston Underwood, which was afterwards tenanted by the poet Cowper, and exercised his skill and industry in substituting a pleasant and productive garden for a piece of ground little better than "a stone-quarry." In the same year he lost his parents. While resident here he began to "administer medical assistance" to his poorer neighbours, and Dr. Kerr, of Northampton, both took considerable pains to instruct him, and entertained a high opinion of his practical ability. Here too he lived when he published the *Force of Truth*, in the cast and composition of which he was much assisted by the counsel of his friend Cowper. Mr. Scott's happy alteration of character was extremely unpalatable to his family, and we advert to this fact chiefly as an introduction to the following affectionate letter addressed by him to his younger sister, Mrs. Ford, and dated July 27, 1779.

"Hitherto I have kept silence, yes even from good words: but it was pain and grief to me. . . . I would, however, once more remind you, that you have a brother—who was no hypocrite when he assured you that he loved you, at least as well as any relation that he had in the world, his wife and children excepted; that your interest and welfare were always near to his heart; that he would have been glad, if it had pleased God, to have had it in his power to evidence this to you by some important service: that his love is not waxed cold, nor in the least diminished, but the contrary: that he loves you as well, and wishes you better than ever; and that, seeing he can do nothing else, he never forgets, in his daily prayers, to commend you and yours, soul and body, to the love, care, and blessing of his God and Saviour.—Dear sister, I can truly say with Paul, that I have continual sorrow and heaviness in my heart, for my brethren according to the flesh: but on account of none so much as you. All the rest, though not seeing with my eyes, are friendly and

evil, and not willing quite to give me up: but you have totally turned your back on me:—the favourite sister, whose heart seemed as closely knit to mine by the dearest and most confidential friendship, as the nearest relative ties! The very thought brings tears into my eyes, and I weep while I write to you. And what have I done to offend you? It has pleased the Lord, through my study of his word, with prayer for that teaching which he hath promised, to lead me to a different view of the Gospel of Jesus Christ, than I had embraced: and not only so, but to lead me from seeking the favour of the world, and my own glory, to seek God's favour, aim at his glory, and derive happiness from him. A happiness I have therein tasted, to which I was before a stranger: that *peace of God which passeth all understanding*, and which as much excels, even in this world, any thing I had before experienced, as the cheering constant light of the noon-day sun exceeds the shortlived glare of a flash of lightning, which leaves the night more dark and gloomy than before. Having found that good I had long been seeking in vain, I was desirous to tell all I loved, in proportion as I loved them, what the Lord had done for me, and how he had had mercy on me; that they might find, what I knew they too were seeking, true happiness. *Come, taste and see how gracious the Lord is, and how blessed they are that put their trust in him*, was the language of my heart. But, for want of experience and prudence, forgetting my own principle, that none can come to Jesus except he be taught of God, (John vi. 44—46,) I was much too earnest, and in a hurry: said too much, and went too far; and thus, out of my abundant love, surfeited you. *Forgive me this wrong!* It was well meant, but illjudged, and worse received. O my dear sister, I wish you as happy as I am myself, and I need wish you no happier in this world. To call God my father; to confide in his love; to realise his powerful presence; to see by faith his wisdom choosing, his love providing for me, his arm protecting me; to find him (my sins notwithstanding,) reconciled to me, and engaged to bless me; to view him seated on a throne of grace, bowing his ear to my poor prayers, granting my requests, supplying my wants, supporting me under every trial, sweetening and sanctifying every trouble, manifesting his love to me, and comforting me by his Holy Spirit; to look forward to heaven as my home; and to be able to say at night, when I go to rest, If I die before morning, I shall be with my gracious Lord, to enjoy his love for ever; this is my happiness: and what is there in the world worth comparing with it.

'Let worldly minds the world pursue,
It has no charms for me;
Once I admir'd its trifles too,
But grace has set me free.'

Peace with God, peace of conscience, peace in my family, peace with all around me; these are the *blessings of peace* which God gives his people. May God give them to you!"

When Mr. Newton, in 1780, left Olney for London, he was extremely anxious that Mr. Scott should succeed him; his wishes were, however, in the first instance, frustrated by the choice of a clergyman who was an Antinomian both in doctrine and character. Soon afterwards this man was ejected, and, at the intreaty of the leading inhabitants, Mr. S. took the office, though the step was, on the whole, disadvantageous in a pecuniary view. His firmness as a man, and his skill as a medical practitioner, were put severely to the proof during the prevalence of the small pox, and, subsequently, of a malignant fever in his vicinage. There were arrayed against him all the ignorance and prejudice and obstinacy of the lower orders, the inertness of the parish officers, and the calumnies of ill-disposed persons; he persevered, notwithstanding, and the success of his exertions was his only, though to his disinterested feelings an ample repayment. Even the common expenses were refused to be advanced by the overseers, and had it not been for a providential supply from an unknown source, he must have sustained alone a burden which, in his narrow and even exigent circumstances, he was ill able to bear. While engaged in this *labour of love*, the following circumstance occurred:—

"A poor man, most dangerously ill, of whose religious state I entertained some hopes, seemed to me in the agonies of death. I sat by his bed for a considerable time, expecting to see him expire: but at length he awoke as from sleep, and noticed me. I said, 'You are extremely ill.' He replied, 'Yes; but I shall not die this time.' I asked the

ground of this extraordinary confidence, saying that I was persuaded he would not recover. To this he answered: 'I have just dreamed that you, with a very venerable-looking person, came to me. He asked you, what you thought of me. 'What kind of tree is it? Is there any fruit?' You said, 'No: but there are blossoms.' 'Well then,' he said, 'I will spare it a little longer.' All reliance upon such a dream, I should, in other circumstances, have scouted as enthusiasm and presumption: but it so exactly met my ideas as to the man's state of mind,—which, however, I had never communicated to him; and the event, much beyond all expectation, so answered his confidence, by his recovery; that I could not but think there was something peculiar in it.

"On his recovery, this man for a time went on very well: but afterwards he gave up all attention to religion, and became very wicked: and when I reminded him of what has been now related, he treated the whole with indifference; not to say, with profane contempt. But I have since learned, from very good authority, that, after I had left that part of the country, he was again brought under deep conviction of sin; recollected and dolefully bemoaned his conduct towards me, and with respect to his dream; and became a decidedly religious character: and, if this be true, his case certainly furnishes a most striking instance, as of the force of human depravity, so also of the long-suffering and tender mercy of our God. I believe he is still living at Stoke Goldington."

So limited were the means of Mr. Scott at this period of his life, that, from inability to defray the cost of "a study and a separate fire," he frequently wrote "with a child on his knee, or rocking the cradle and his wife working by him." And so little promise was there of usefulness from his writings, that having given away a hundred copies of his Discourse on Repentance, the rest remained on hand; and even of the Force of Truth, the first edition, 1000 copies, lingered in its sale through the term of ten years, though when its worth became known, that number did little more than answer the annual demand, and a cheap edition of six thousand copies, recently published, was exhausted in six months. We shall

insert in this place a long, but every way interesting letter, addressed from Olney, April 14, 1784, to the Rev. J. More, a Scotch minister residing in the north of England, who had, it appears, written to Mr. S. in consequence of having read the Force of Truth.

"I must frankly observe that I am not much attached to externals, being decidedly of opinion, that, had the Lord Jesus intended all his people to be of the same sentiments about church government, he would have explicitly declared it, as under the Jewish dispensation, and have rendered it impossible for godly, reflecting, and judicious persons to have differed much about these things: even as it is impossible for such persons much to differ about the method of a sinner's justification, or the nature and need of regeneration. Every man ought to be satisfied in his own mind about the lawfulness of communicating as a Christian, or officiating as a minister, in that society he belongs to, and leave others to judge for themselves; candidly supposing that men who are conscientious in other things are so in this: and, though they see not as we see, yet possibly their eyes may be as good as our's. In my own judgment, after I hope much serious and impartial consideration, I am a moderate Episcopalian and a Pædobaptist; but am entirely willing my brethren should be, some Presbyterians, and some Independents, and not extremely unwilling that some should be Baptists; rejoicing that Christ is preached, and the essentials of true religion upheld amongst persons of different sentiments, and only grieved that each one will be what he is *jure divino*, and judge and condemn others. I would only beseech all to leave biting and devouring one another, and to unite together in striving, as so many regiments in one army, against the common enemy. My avowal of my sentiments on this subject will help you to know your man, and what you are to expect.—My post is very different from your's. There are above two thousand inhabitants in this town, almost all Calvinists, even the most debauched of them; the Gospel having been preached among them for a number of years by a variety of preachers, steadily and occasionally, sound and unsound, in church and meeting. The inhabitants are become like David, *wiser than their teachers*; that is, they think themselves so, and, in an awful manner, have learned to abuse Gospel notions to stupify their consciences, vindicate their sloth and wickedness, and shield off cou-

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viction. There is an Independent meeting in the town, the minister of which is newly come amongst us, and for this and other reasons is very popular. He is, I doubt not, a godly man; but his preaching does not appear to me calculated to rouse a stupid audiance out of their lethargy. There is also a Baptist meeting, the ministers of which heretofore, by dry supralapsarian discourses, accompanied by little alarming, inviting, searching, or practical matter, have done much to bring things to this pass. If you are acquainted with the disputes about the *modern question*, you will need nothing more to be said on that system of *passivity* introduced by the strenuous deniers of its being every man's duty to believe. If you have not met with any thing on this subject, on another occasion I will write a little more upon it. But the present minister is a solid, judicious, and godly man, though not an *awakening* preacher. . . . As for myself, I am very unpopular in this town, and preach in general to very small congregations. Before I came hither I had two curacies in the neighbourhood, one of which I retain with Olney. There I have a people to whom the Lord has made me the instrument of good. They love me, and are a comfort to me. They are not very numerous, but so many as to prevent my complaining that I have quite laboured in vain; and the Lord adds to their number one and another from time to time. O that he would multiply them a hundred or a thousand fold!—I have a few even at Olney who cleave to me, and a small number of those who are my own; but I labour under great discouragement in this respect, and am generally looked upon as unsound, legal, Arminian. The truth of the matter is, upon mature deliberation I am convinced that the preaching of the present day is not practical enough, or sufficiently *distinguishing* between true and false experience. I therefore speak more fully than most do of the moral character of the Deity: of the excellency, glory, and loveliness of that character as described in the word of God. From this I deduce the reasonableness and excellency of the holy law of God; which I endeavour fully to open in its extensive requirements. Thence follows man's obligation to love God, both on account of his infinite loveliness, and of our natural relations and obligations to him. Then I demonstrate the evil of sin, as apostacy from this lovely and glorious God and king, and transgression of his perfect law. Thence I show the justice of God in the infinite, the eternal punishment of sinners; it being necessary that God should mark his hatred of this hateful thing, magnify his holy law, and show his justice, that

he might appear glorious in the eyes of all for ever, but rebels.—Thus I suppose I dig deep to lay the foundation for the Gospel of free grace: the necessity, nature, and glory of the vicarious obedience and sufferings of Emmanuel; the sufficiency of his one sacrifice; and his ability and willingness to save to the uttermost all that come. Thence I show that all who will *may* come, *ought* to come, and that all sin atrociously in not coming: that, however, it is in no natural man's heart to come; because each man is proud, selfish, worldly, and carnal: therefore, all are without excuse. But a God of sovereign grace, having mercy on whom he will, according to his own purpose makes some willing by regeneration. This changes the prevailing bent of the heart, and henceforth the man is not only humbly willing to be justified by faith, and saved by grace, but hates and repents of sin, loves God's law, loves holiness, and leads a holy life, sincerely, progressively, though imperfectly,—daily receiving from Christ grace so to do; and that all experience which has not this effect is false. *Every tree that bringeth not forth good fruit, &c.* My paper forbids more. This is the outline of my scheme."

There is another letter to the same person, which we would willingly have made room for had it been practicable, in which Mr. S. adverts strongly to the annoyance which is frequently sustained by excellent and judicious divines in the dissenting ministry, from the turbulent Antinomians of their congregations. His picture is much exaggerated, and he represents the conflict as generally terminating either in the thralldom or expulsion of the pastor. Our knowledge of these matters is, probably, more extensive and correct than that of Mr. Scott, and as far as it reaches, we should say that in a large majority of cases, the strife has been, though exceedingly vexatious, decided in favour of scriptural sentiments; wherever the pastor has stood firm, he has, in nearly all instances, been supported by a body sufficiently numerous and respectable either to overawe or to expel the agitators.

(To be continued.)

THE REV. S. BRADLEY'S ADDRESS,

ON OPENING THE GENERAL BURIAL GROUND IN MANCHESTER.

In our last number we gave an account of the steps taken by the dissenting interest in Manchester, for the purpose of securing a Burial Ground, open to all, without any other restrictions or regulations than those indispensibly required by propriety and convenience. We now complete our detail by the insertion of the very excellent address delivered, by the Rev. Samuel Bradley, at the first interment, when a deputation from the committee attended, and a large assemblage of spectators had been attracted by the novelty of the circumstances. The deceased, Mrs. James Wood, had been a member of Mr. B.'s church.

"Although death is a very common event, and the sight of a funeral is almost equally familiar to our eyes; yet the scene which we here behold is, on several accounts, remarkable, and peculiarly interesting. For, until now, the various denominations of Dissenters as a body, in this large and populous town, notwithstanding their great and increasing number, and the station which they occupy in society, have not possessed a general burying place, where they could, to their full satisfaction, inter their dead. To a few of their chapels a small cemetery is attached. But this provision is totally inadequate to furnish graves and vaults for their deceased friends. The consequence has therefore been, that in almost every instance of bereavement in their families, they have been obliged to seek a place of sepulture in a church-yard, and to hear precisely the same form of burial service read over a dearest relative who may have lived a life of steady faith and strict piety, and died in

the joyful hope of a blessed immortality, as that which is read over an habitual and impenitent swearer, a drunkard, or adulterer. And thus the anguish of their minds has often been increased by that religious ceremony which rather should have soothed their grief. At length, however, through the good providence of God, we have obtained this ample field for the possession of a burying-place for our friends—for ourselves—and for our posterity for ages yet to come. And by our uniting together in this general object, as a body of Dissenters of different persuasions, we make it manifest to the world, that though we may have some diversity of opinion in matters of doctrine while we live, yet our controversies for ever cease when we die.

"The Divine Author of the Holy Bible considered Abraham's choosing, purchasing, and obtaining a sure possession of a burying-place for the patriarchal families, so important, that he commanded and inspired his servant Moses to record minutely all the circumstances of that transaction, for the instruction of future generations.

(Here Mr. Bradley read the twenty-third chapter of Genesis.)

"Amongst a variety of interesting reflections which arise out of this history, we see what an affecting and awful change death makes in the human countenance and frame. Sarah, the once beautiful wife of Abraham, on whose personal charms the eyes of kings and princes were fixed, who struck with admiration all persons who saw her wherever she went, became so loathsome, that her fond husband was compelled to turn away from the sad spectacle, and say 'give me a possession of a

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burying-place that I may bury my dead out of my sight.'

"The sons of Heth, though heathens, generously offered Abraham the choice of any sepulchre which they possessed. But the Patriarch had fixed his mind on a particular field, planted all round with trees, at the end of which was a cave, formed either by nature or by art, and exactly suitable for a family vault.

"Ephron the owner would freely have given it to Abraham, without any recompence. But he handsomely declined the offer; not out of pride and ingratitude, but from a principle of justice; as he, being rich in gold and silver, was well able to purchase it.

"The value of the land was therefore ascertained—the contract was publicly agreed to in the audience of the people—the amount was honourably paid—and a clear and indefeasible title was given to Abraham. We are not informed in what manner it was done; but doubtless it was agreeable to the method of conveying property at that time, and in that country. For it deserves especial notice, that we are twice told, 'The field and the cave were made *sure* unto Abraham for the possession of a burying-place.' There he buried his wife Sarah, and there he himself, and most probably all the patriarchs were buried.

"And thus we have obtained, after many years' expectation, this land for a place of sepulture. And I rejoice I can say, that we hold it by a tenure so firm and so good, that we believe that the bodies which shall be deposited here will slumber undisturbed till the glorious morning of the resurrection.

"As Dissenters from the Established Church, strongly objecting to the system of presentation and patronage, we justly reckon it a high privilege that we can choose our own ministers, to instruct us

from the pulpit and to visit us when we are sick and dying. And is it a small privilege, that we can obtain them to speak at the interment of a friend? Nor are they restricted to any prescribed ritual; but they are at perfect liberty to adopt their own plan, and to use such expressions as they think best suited to the character and to the occasion.

"But the land, it may be said, has not been consecrated, and can this be deemed a Christian burial?—Consecrated! if it has not been, in a few moments it shall be consecrated—not by the aid of any mitred dignitary—not by performing any superstitious rite—not by scattering around a handful of sanctified earth, taken from some other holy place; but by committing to this grave the mortal remains, or rather the *golden dust* of a real Christian, a member of the body of Jesus Christ; and her union to the Son of God gives to this place the best consecration which it could possibly receive.

(The corpse was then deposited in the grave.)

"Forasmuch as it hath pleased Almighty God, of his infinite goodness, to take unto himself the soul of our dear sister here departed, we have committed her body to the ground, in the certain hope of her glorious resurrection unto eternal life, through our Lord Jesus Christ; who shall change her body, (now in a humiliating condition) that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. Behold I show you a mystery. We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of

an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. Oh Death! where is thy sting? Oh Grave! where is thy victory? The sting of Death is sin, and the strength of sin is the Law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord.'"

The father of Mrs. Wood was the late Mr. John Hope, of Manchester, who died August 29th, 1822, in the 79th year of his age. He had been an active and useful deacon more than fifty years, first in the church at Cannon Street, under the pastoral care of the late Mr. Timothy Priestley, and afterwards in Mosley Street, when that noble place of worship was erected, of which Mr. Hope was the architect. He was a Congregational Dissenter of the old school, strictly adhering to his principles to the last. For almost thirty years the procuring of an ample burial-ground for Dissenters in Manchester had been with him a very favourite object. And so anxious was he that his daughter should be interred in the cemetery, of which an account was given in the last Magazine, that, as the title-deeds were not signed, nor the purchase money paid at the time of her death, her funeral was delayed some time, and extraordinary measures were adopted to complete the title, in order that her mortal remains might be deposited in a spot, on which his eye had so long been fixed, and which, perhaps, for dryness, convenience, beauty, and extent, is one of the most delightful burial places ever seen. His parents were Arians, worshipping in the spacious

meeting-house in Cross Street, which originally had been built for the renowned Henry Newcome, but which has since undergone many alterations. He was catechised by Mr. Mottershead, the friend of Matthew Henry. But when Mr. Seddon, the son-in-law of Mr. Mottershead, was chosen as his assistant, Mr. Hope, alarmed at the audacious manner in which he asserted the rankest Socinianism, quitted his former connexion, and happily prevailed on his brothers and sisters to accompany him.* He was a man of the most sober, regular, and diligent habits. He rose in the morning, during the summer months, throughout his long life, at four o'clock, and in winter at five. Being an ingenious man, an excellent mathematician, and fond of reading, he never lost a single moment of time. On six days in the week, during his waking hours, (except at meal-times, which were very short,) whoever called upon him, might be sure to find him occupied, either in his professional or some mental pursuits. Hence he was always cheerful and happy. He was the same lively and pleasant companion in the last year of his life, that he had been in his youth. His great temperance and regularity no doubt materially contributed to his uncommon share of bodily health. For thirty years he had conducted the Sabbath-morning Prayer-meeting at seven o'clock, in the vestry of Mosley Street chapel; and he was always in his pew thrice on the Lord's-day, as well as constant in his attendance on week-day services, until he lately removed to the suburbs of the town, when he declined coming out in the evening. He was very fond of singing and music, and fully accorded with Baxter's views, vol. i. page 693. He had evidently been ripening for a better world for a considerable time past. His temper and conversation were more than usually heavenly. And although on the Sabbath, only four days before his death, he appeared in the house of God as firm as a venerable oak, yet he had been anticipating his departure: for he had prepared his own vault hard by that of his dear daughter's. He had no bitterness in his short sickness. His faith in his Redeemer was unshaken—his mind perfectly calm—the garment of mortality dropped off easily—and his end was peace.

* Messrs. Bogue and Bennett truly state, that Mr. Seddon was the first minister in Lancashire who preached Socinianism.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON SEAT-RENTS IN THE MEETING-HOUSES OF DISSENTERS.

In a paper contained in the Supplemental number of the Instructor for the past year, I perceived, with pleasure, the discussion of a subject of vast importance to the temporal happiness of the dissenting clergy, nor of less moment to the reputation and consciences of their flocks. I allude to the salaries of ministers, and to an abstract of a very judicious and convincing sermon on the matter, by Mr. Bennett. I have reason to believe that some impression has been produced by the powerful argumentation of that writer; but it is too much to expect from human nature, from established habits, from self-complacency, and from self-interest, that a simple statement, or a solitary enforcement of truth, should be sufficient to insure its triumph. It must be repeated in various forms, at numerous periods; it must be hammered into the dense heads and adamantine hearts of men.

Myself a Dissenter, I am anxious to redeem the class to which I am attached by principle, rather than education, from the charges of mercenary feeling, and selfish indifference to the comforts of their pastors—charges for which there is certainly too much apparent ground, and which I hear reiterated, until I blush, at one time with shame, at another with indignation. Great blame rests assuredly somewhere—the fact is glaring and undeniable, that our ministers are not adequately remunerated for their services; that their salaries bear no proportion to their merits and exertions; that they are treated as a species of gentlemanly paupers; and that as their people expect them to obtain the felicities of a future life, they suffer their subsistence in the present to be

limited to “faith, fresh air, and fish.”

Now it does seem to me impossible to totally exculpate the mass of our congregations—the members of every society must be acquainted with the income of their teacher—if not, their shame is the greater—they must, from the most cursory look round upon their numbers and their properties, be enabled to judge if such a salary be a fair contribution by such a body of individuals—and if they deem it disproportionate and pitiful, one cannot deny that it is their bounden duty, to a man, to take the necessary steps to increase it up to the demands of justice; and that if they are indolent and backward, they are negligent of their duty as Christians and as men. But for such omissions, blameable it is true, there is this palliation—societies of Dissenters, like all other combinations of persons, select appropriate officers to transact their business, and accomplish through the agency of one or a few, what could not be effected conveniently by the mass. The deacons of the respective churches are these officers; and this peculiar business of the salary of the pastor is entrusted to the management of the deacons. They are supposed to procure to the minister an income regulated at once by the labours he undergoes, and the means of reward possessed by his flock. They are supposed to do more than simply say—“Sir, we are come for your quarterly subscription”—They are expected to reprove meanness and avarice, and to direct generosity and good feeling. It is for them to expostulate with a member of their society, who contributes less than his circumstances enable him to advance—to inform him that he not only slights the demands of justice, and

acts dishonourably towards his pastor; but that he likewise violates a strict injunction of his religion, and disobeys the commandment of his God. And if deacons are acquainted with persons of an opposite character; with men who are inclined to dedicate a fair proportion of their substance to the cause of religion; it is their province to inform them, that before they expend their wealth in handsome donations to the various philanthropic and pious institutions of their day, they ought first to look to it, that they are proffering a sufficiency to the just maintenance of him, whose claims upon them as professors of Christianity are surely paramount to those of every other. There is no duty, however obvious, but men require to be reminded of its obligations; and the misfortune and the peculiarity of this case is, that the very persons appointed to remind the members of Christian societies of their duties, can easily exhort to the performance of all others, but are prevented through delicacy from the inculcation of this important obligation. This very consideration should stimulate such deacons as require more incitement than is furnished by the plain nature of their office, to employ all their influence to procure a fair maintenance for the teachers of the Gospel.

This view of the matter certainly induces one to attach less of blame to congregations at large, but it throws more of it upon their officers—and that it is justly transferred to them, may be additionally inferred from the fact, that Dissenters are not slow to contribute to the cause of religion, whenever that sacred cause is pleaded before them. This fact is made evident by the laudable and energetic support which they give to all the benevolent institutions of the present day, numerous and expensive as they certainly are. Every

association, which has for its object the temporal comfort, the health, the morals of their fellow-creatures, is cordially and substantially assisted by Dissenters; but the religious societies, those which more immediately aim at the propagation of Christianity, have proved, by the magnificence of their contributions, that the dissenting community is not composed of selfish niggards. To such persons, generally speaking, the christian deacon will never appeal in vain. But still, among dissenting congregations, men are to be found whose habits of avarice and hearts of stone render them impenetrable by argument or example. To these all applications are useless; and it is the presence of these in our societies that renders a seat-rent, so displeasing to some persons, a convenient, if not an indispensable measure, when a decent salary is to be raised for the minister.

The objection made against a seat-rent, is founded upon the idea that it is not compatible with the voluntary character of our contributions. But a very little consideration will demonstrate this idea to be erroneous—will evince that there is nothing about it at all approximating to compulsion. For if each seat be let for an annual sum proportioned to its respective value, no person who pays a particular rent, can complain that he is compelled to its payment. If a certain sum of money be too great for his inclinations, or his abilities, he may advance a less, by merely occupying an inferior seat: and if his meanness or his poverty be such as to prevent his filling the seat which is prized the lowest of the whole, he will find in all our meeting-houses distinct room allotted to the poor. Where then is compulsion? If an individual, or a family, join a society of Dissenters, by whom is he compelled to enter their church;

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and, if he enters, by whom is he compelled to open his purse?

The adoption of a seat-rent, moreover, whilst it does not oblige a man to contribute more than he may wish, does not restrain him to the donation of less. The price affixed to his sitting may be much less than he is disposed to give to the cause of religion and the worship of God. Is he not at liberty to contribute more? The advantage of a seat-rent, in such a case, would be the fixing the minimum of the clerical income. "Such an annuity," might the deacons say, "our pastor ought to have; and such an annuity his people ought to give him, at all events—but if we can raise for him a larger maintenance, we shall be happy to place in his hands an additional sum."

The adoption of a seat-rent, whilst it is the surest method to procure for the minister his fair maintenance; whilst it provides, to a certain extent, for a just contribution out of their property, by his people, cannot fail, likewise, to be agreeable to the conscientious deacon; to the man who is resolved to do his duty towards his pastor, and to make use of exhortations, reproofs, even intreaties, if they be required, to obtain for him his just reward. Such a deacon would rejoice that all those methods of appeal were not demanded, and that by a fixed and stated process he is enabled to do justice to his teacher, his fellow Christians, and himself.

I am sorry to remark, from authentic information, that the comforts of their clergy are the least considered by our deacons in most congregations—whatever the hardness of the times, the peculiar circumstances of the individual minister, his youth requiring a provision for sickness and old age; his advanced years, requiring additional comforts; his habits and tastes, as educated in a genteel

rank of society; the serious expenses of a wife and family—whatever the changes in his flock, from poverty to wealth, from paucity to numbers—his income remains the same. Let him ever so much need an augmentation, and let his people be ever so much enabled to make it, his income remains the same. It is high time that a system, I will not say so ungenerous—I am not asking favours—but so unjust, so flagitious, should terminate. It is high time that an evil, confessedly glaring and almost universal, should be traced to its seat and eradicated. If it be the fault of congregations, let individuals rouse their energies to correct; if of deacons, to reform. In these days, when every office in the state is undergoing strict scrutiny, let not abuses in the church of Christ be overlooked. If deacons are deficient in duty, let members of the congregation call them to an account!

If it be asked what ought a minister to receive? I reply, that the man, who propounds such a question, is the last person to collect his salary. What ought he not to receive? Ought he not, like all other men, to be fairly rewarded for his education, his acquirements, his talents, his labours of body and anxieties of mind? Ought he not to live in comfort—in the means of securing health—of maintaining a wife, a family—of providing against disease and decrepitude—of providing for a widow and for orphans? I envy not the state of that man's heart, who can sit down to calculate what is the *least* sum which will support his pastor—I envy not the natural feelings nor the piety of him, who, when he is apportioning the reward of a teacher of the Gospel, draws up his estimates, as if he were not likewise a man; as if his capacities of mind, and exertions of body, his relations to others, his hopes and anticipation, swere no-

thing; as if, with the prospects in a worldly profession, of opulence and fortune,—as a teacher of religion, he should be treated like a beggar!

I hope that some portion of the indignation which this subject excites in my breast, may be felt by those who read this paper; the evil, which I deprecate, would then be nearer its overthrow. It is a state of things as disreputable to those who inflict, as it is injurious to those who suffer—an unjust and criminal conduct, which, were I not constrained by principle and overwhelming arguments, would force me to reject the character, and spurn the name of A DISSENTER.

I know not any class of men whose conduct and character are so exposed to remark and censure—no men, whom their people think they have so much right to vituperate, as Dissenting Ministers.

It would be well if persons, who are in the habit of passing sentence in this manner, would first inquire whether, while they are charging a pastor with derelictions towards them, themselves are acting justly towards him. Such persons seem not to know that betwixt a pastor and his flock, if there be obligations, they are reciprocal. That if courtesy be expected from the former, it is due to him no less—that if he be required to take and to manifest an interest about his people, these ought to exhibit solicitude for him—that if he is to watch over their spiritual concerns, it is their equal duty to provide plenarily for the prosperity of his worldly affairs. Let any man look around him, and see if this reciprocity of attentions be thought of! It is truly remarked by the author already quoted, that they most complain, who least contribute; that they are most disposed to detect and reprove the faults of a Minister, who do least towards his happi-

ness and support! I cannot but perceive, by the style and manner of complaint of some of these good people, that they consider their pastor in the same light as a menial servant—and that by their petty quarterly contributions of a dollar or a guinea, they think they have obtained the same right to get their pennyworth out of him.

Once more, then, before I conclude, let me press it upon every individual, in every congregation, which does not maintain its minister honourably and justly, to consider, that it is his personal duty to exert his best influence to correct the evil. The long dominion, and the extended sway which this deplorable system has held, proves that we must look for an overthrow to other persons besides the established officers of our churches. Had they, in general, displayed manly vigour, and affectionate alacrity in the collection of ministerial salaries, I feel persuaded the present opprobrium to Dissenters would have had no foundation. And I cannot refuse to declare, however I may grieve at the necessity, that I firmly believe, that one chief reason why deacons are so remiss in applications to others, is because they must first be more liberal themselves—they cannot exhort to greater contributions, unless they set an example—they cannot preach, unless they are prepared to practise.

PHILIPPENSIS.

ON CHRISTIAN FELLOWSHIP.

How beautiful is the consistency of all the divine dispensations to man! When God, commencing a mighty renovation, by means of the Gospel, saith: "Behold I create all things new!" he forgetteth not his ancient declaration, concerning our great ancestor: "It is not good that the man should be alone." Christianity, the very opposite of all that is

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morose and unsocial, designs to realise all,—and more than all, that was ever sung of the golden age by the poets, or gravely taught by the sages of antiquity. If the sentimental Sallust could with truth say, that, “to have the same desires, and the same aversions, affords the firmest security for friendship;”^{*} and the great Cicero, also, that, “to take away friendship from human life, is to deprive the earth of the sun;—heaven has imparted to us nothing better,—nothing more delightful than friendship;”[†]—we are warranted to speak in terms of equal commendation respecting *Christian fellowship*. It is not extravagant to say, that it is the most intimate, the most pure, and the most sublime state of human society;—that condition of humanity which restores to us something of the innocence and bliss of paradise, and shadows forth the happiness of the heavenly world. This extensive and important subject most assuredly deserves a better advocate; but if the effect of these papers shall be, to revive in any the sacred recollection of the day of their espousals;—to rekindle the holy resolutions of those who may have once intended to join themselves to the disciples of the Lord, by an open and decided profession;—to impress on the minds of others, who may have altogether neglected the fellowship of the saints, the duty of all believers, if possible, to enter into the bonds of Christian fellowship;—to allure the young into this holy and pleasant brotherhood;—and to suggest some joyful anticipations to the faithful, both with regard to this world and that which is to come;—my feeble at-

tempt to serve this great cause, and its ever blessed and adorable Chief, will not have been altogether in vain.

I. Its nature.

As to the *nature* of Christian fellowship, we may define it comprehensively to be,—that religious intercourse which takes place among those who profess to love and honour the same common Saviour and Lord, Jesus Christ.

It should be well remembered, that *Christian character* is the origin of all Christian fellowship: “What concord hath Christ with Belial, or what part hath he that believeth, with an infidel?” Christian character, again, derives its firmest support from Christian fellowship: these things are closely allied. The fellowship of Christians is maintained chiefly by their standing together in *church relation*. I do not say there can be no Christian fellowship where persons are not members of a church of Christ; but I think it will be obvious that there must be some accredited procedure, whereby persons may be known to have a rightful claim to religious intercourse with others of the same profession. It is so in the fellowship of all secular corporations. The members of the Royal Society, *e. g.* are admitted to connexion with it by some mark of distinction and approbation, whereby their character and qualifications are ascertained; and, thus recognised, they are warranted in attaching to their names a certain abbreviation descriptive of their membership: thus their title to associate with the other members of the same Society is established, and thus does their character become generally accredited in the scientific world.

But our definition—reasonable as it is in itself, is derived from the history of the primitive Christians; their fellowship arose from connexion with each other in a church

^{*} Idem velle et idem nolle, ea demum firma amicitia est.

[†] Solem enim à mundo tollere videntur, qui amicitiam è vita tollunt: qua à diis immortalibus, nihil melius habemus, nihil jucundius. Cic. de Amicitia.

relation,—whether that intercourse was general or particular, public or private.

Our attention shall be directed, first, to their *general* fellowship.

Supposing a serious question on some doctrinal point arose in the minds of individuals, as in the instance of the believers at Antioch, the determination of the question was made a church matter; and they held communion therein, not only with each other, but with a sister-church, for the purpose of obtaining counsel and information: thus did they manifest their desire to maintain the integrity of the “one faith” of the Christian church. This was the *fellowship of advice*.

When brethren in one country, were in distress from persecution, famine, or any other public calamity, the brethren in another country, felt it their duty to send them relief: and this they did, *not as individuals, but as a body*; it was a public official act: brethren were “chosen by the churches to travel” with their collected sums of charity, and entered in among the sufferers, as “the messengers of the churches.”—“If one member suffered, all the members suffered with it.” Hence, *individuals* became partakers of this kind of fellowship;—especially those sustaining a public station in the church. The Apostle Paul, deprived of his liberty, and exposed to many sufferings for Christ’s sake, became an object of sympathy and affection, not so much to individuals, as to the churches. To the honour of the Philippians, he records it, that “no church but they,” (implying that other churches might have been expected to do the same,) yet none but they “communicated with him, as concerning giving and receiving.” This was the *fellowship of sympathy and love*.

When the Gospel was to be preached in new regions, and

churches were to be planted and organised therein, the Holy Ghost directed, that the mission for this purpose should originate in the act of a church already established. By this means a communication was opened and maintained by the officers and members of the church of Christ at Antioch, with believers in other parts of Syria, and in the lesser Asia, who were either converted by the ministry of the deputation sent from the church at Antioch, or confirmed and refreshed by their visit; or brought into an orderly state by church-fellowship, and “the appointment of elders.” This was the *fellowship of evangelization*.

When a brother or a sister had occasion to remove from one country to another, either on their private concerns, or in a public capacity, it was necessary in order to the enjoyment of Christian fellowship, that they should carry letters of recommendation from the church with which they were particularly connected to the church or churches into whose neighbourhood they were going: they were not recommended as Christians merely from one individual to another: it was an act of fellowship between the churches, arising from that unity of faith and affection, which universally subsisted among them; even though distantly situated from each other. Thus, when the eloquent “Apollos was disposed to pass from Ephesus into Achaia,” the brethren of Ephesus “wrote, exhorting the disciples to receive him.” In this way was the purity of the churches maintained. False brethren and false teachers could not disturb the peace of the church nor tarnish its glory, while the reception of a stranger, professing the faith, was dependent on a public and accredited testimonial. Those who “gave offence to the church of God” by their disorderly conduct; or who being really “ministers of

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Satan," while they appeared to be "angels of light," were thus liable to be exposed; at the same time, that this caution tended to consolidate the churches in one general bond of purity and peace. This was the *fellowship of recommendation*.

In such instances as these, we find the general fellowship of the saints was carried on in an orderly and official manner. The rule of the whole Christian body was: "Let all things be done decently and in order;" and, while this rule was observed, the Lord blessed them with prosperity:—"walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied."

It must be observed, moreover, that, in particular districts, there was an intercourse arising from the information diffused respecting the reception of the Gospel by new converts, or the prosperity of a particular church. They could not hear these tidings with indolent indifference: "if one member was honoured, all the members rejoiced with it," and an act of fellowship took place. For example, when tidings came to the ears of the church which was in Jerusalem, that a great number had believed and turned to the Lord at Antioch, without waiting for any application, they sent forth Barnabas thither, for the purpose of congratulating them in the name of the church; of confirming them in the faith; and of contributing to their order and prosperity. Thus the church at Jerusalem, of their own accord, immediately formed an alliance with the infant church at Antioch, by this act of sending them a wise and faithful brother as their missionary and representative.

Again, an edifying letter received by a church, after having been "read to all the holy brethren," was to be communicated to the churches around, as in the case

of the Apostle's letter to the Colossians, which was to be read in the adjacent church at Laodicea. This was the *fellowship of edification*.

The last kind of fellowship relating to Christians as a body, which I shall mention, respects the purity and order of their churches. During the lives of the Apostles, the superintendence of this important concern devolved on them;—more particularly on the Apostle of the Gentiles. He groans under the burden of "the care of all the churches." In this vast superintendence, he was assisted by evangelists and others, who acted as messengers and agents—carrying letters; reporting affairs; giving advice, admonition, reproof, comfort, &c.; "setting in order the things that were wanting;" organising churches, &c. While this agency continued there was but little occasion for any other interference; but it was necessary to provide for the withdrawal of it; that, on the death of inspired men, the churches might be no real losers, possessing the precedents and principles furnished by their appointments and decisions. Thus the Apostle had fellowship with the churches; and in it he associated with himself others, who took a lively interest in the peace of Jerusalem. In his epistles he joins Silvanus, and Timothy, and Sosthenes; and when he wrote an admonitory epistle to the churches of Galatia, he associated in this act, "all the brethren who were with him." Beside these acts, we find in his epistles certain principles which serve to guide Christians in the duty of mutual vigilance and admonition. The believing Hebrews were commanded to "exhort one another daily." The Romans were besought to "mark those who caused divisions and offences, contrary to the doctrine they had learned, and avoid them." The

Thessalonians were commanded to "withdraw themselves from every brother that walked disorderly;—yet not to count him as an enemy, but to *admonish* him as a brother."

A memorable and well known instance of this kind of fellowship took place between the churches of Antioch and Jerusalem, when false teachers had produced a diversity of sentiment, and interrupted the harmony of the former church. If even with the presence of the Apostle Paul, the church at Antioch thought it proper to appeal to the church at Jerusalem; *à fortiori*, those churches, and of course, all others, might with propriety take notice of each other's concerns, in a brotherly manner, for the purpose of giving assistance or admonition. If a church, *e. g.* "caused divisions and offences contrary to the doctrine of Christ," they were to be *marked*;—they were to be admonished;—if necessary to be rebuked; and in the last resort, to be withdrawn from. Such was the care exercised by the Apostles over the purity and peace of the churches of the saints; and such was the provision they were authorised to make for the same vigilance after their decease.

As a corroboration of the *fact*, as well as the principle, of this mutual care, we have a precious document under the hand of Clemens Romanus,—generally supposed to be the same mentioned by Paul in his Epistle to the Philippians. Through him, as their Bishop, the church at Rome wrote a letter to the church at Corinth, (which letter was sent by the hands of certain brethren, as messengers of the church,) expostulating with their brethren of Corinth, for having deposed their elders, and also exhorting them to submission. This was the fellowship of admonition.

THEOLOGUS.

Hüchm, Oct. 1822.

(To be continued.)

ON JAMES v. 15.

The prayer of faith shall save the sick.

THAT the Lord is the answerer of prayer is a glorious truth, and will continue so, though philosophers may argue themselves breathless upon the improbability of it—though they may tell us that the plans of God's providence are not to be altered for our desires; and though the rigid and over-scrupulous adherent to the mere letter of doctrinal opinion may join in the same sentiment. Some we know have affirmed that the thought that God could be moved by our prayers or tears is to accuse him of weakness, of changeableness, and of the shadow of turning; and it has been maintained that it is impossible to reconcile any answer to prayer with the eternal and immutable purposes of the divine mind.

Now there seems nothing farther to do in order to reconcile this with the divine decrees,—their certainty and unchangeableness, but to take a proper view of the subject. God has not made his decrees a number of unconnected items—they are not insulated and separated so as to stand irrespective of each other—but they are all connected as a mighty chain, made of innumerable links, united together for strength and beauty, and forming one magnificent whole.

Without at all dipping into the question of cause and effect, which has been philosophically handled till it has degenerated into the most unphilosophical absurdity, we may at least venture to suppose such a relation between a cause and its effect, as that they do exist in a connection which we can at no time fully trace, but which is the best mode of accounting for facts that we know; and, in this stage of the matter, why may not prayer be a cause by which God brings such and such things to pass? or to speak more in the

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language of the humble believer, why may not God inspire his people with a desire to ask what he has determined to bestow?

Hence it seems evident that there is nothing contrary to the divine purpose in the answer of prayer. But there is a fact which cheers the heart of the believer, God's word reveals him as the hearer of prayer.* The mere audition of prayer could be no ground of comfort to a troubled soul; it must be such a hearing as implies answering: again the Psalmist professes that he will make his prayer and look up—look up for an answer as in confident expectation of its reception.† Indeed the passages are innumerable in the Old Testament; but the most clear revelation of the answer of prayer is made by the great Intercessor himself, in whose name prayer ought to be made.‡ It would be well if the believer would rest his hopes on these promises in the time of trouble; but it so happens that we are very apt to view these answers as a part of what belongs to the period of inspiration, and are afraid to record answers to our prayers lest we incur the charge of enthusiasm. Without any dread of incurring the hateful character, and in utter disregard of the opinion of worldly men, or of philosophising Christians, I shall mention two instances, one of them quite recent, the other more remote, wherein I have marked the special answer of prayer in my own case, in peculiar seasons of bodily distress;—these were, indeed, the only times I was under the Lord's afflicting hand in any very alarming manner.

About twenty-five years ago I began to be attracted by the sound of the Gospel, a very eminent servant of the Lord, now in glory,

lived just by me: his attention was drawn to the incipient work of grace upon my mind, and he was at much pains to fan the flame. A deep rooted affection had taken hold of his mind, coupled with anticipations of my future usefulness in the church, which I feel ashamed when I contrast with the little that has been realised. While matters were in this state I was seized with a strong inflammatory fever, of that kind denominated pleurisy; being of a plethoric habit and in a rather debilitated state, there was not a little dread of the result; the third day was the Sabbath, the fever was high, the good man went into the pulpit, he poured out his soul in more than usual fervour of prayer, in which the church joined. After dismissal the medical attendant and the man of God met at the door of the sick chamber. "Doctor how does your patient?" "A most extraordinary change has taken place, the pulse has fallen forty since ten o'clock, and hopes may now be confidently entertained of amendment." True, so it was, but the drugs, the bleedings, the blisterings were not the cause—the prayer of faith had saved the sick.

Not long since, having left my residence to go to a watering-place, I was seized with an inflammation in the throat, a supuration followed, and the fever was high and strong. On the evening of Saturday, the surgeon punctured the most prominent places, and blood, tinged with pus, followed: no permanent relief was experienced, the fever seemed to gather strength, speech was gone, and deglutition almost impossible; on Sabbath morning the surgeon was called on at four, he repeated his visit at ten, still no relief, and serious fears were beginning to force themselves on the mind:—at about one a young gentleman called, who has been studying for

* Ps. lxx. 2. † Ps. v. 3.

‡ Matt. vii. 7—11. xviii. 19. xxi. 22. Mark xi. 24. Luke xi. 5—13. John xv. 7. James i. 5. 1 John iii. 22.

the ministry, but kept back by bad health; he proposed to call upon God in the time of trouble—which was at once assented to; while he was speaking in prayer the surgeon stepped in, prayer being ended, he requested me to turn a little that he might see into the throat; while in the act of turning the imposthume burst, the matter flowed in abundance, and I had then to rejoice in the answer of prayer. 'Truly the Lord is the strength of my heart, and will be my portion for ever.'

What I have experienced myself, I can, with confidence, recommend to others. Neglect not the means, despise not the physician, but look unto the Lord in the day of trouble;—pour out your heart before him. Let your prayer ascend towards his throne, and look up for an answer. Let philosophers—let philosophising Christians laugh—let them employ ridicule—all the saints of God may know him as the hearer and answerer of prayer. A.

July 4, 1822.

ANSWER TO A QUERY.

"THE Scriptures having denounced the wrath of God against unbelievers, it is inquired whether unbelief (on account of which men are the subjects of this curse,) consists in rejecting the testimony of God in his word, admitting, at the same time, that God is the author of that word, or whether it consists in disputing the divine origin of the Scriptures? If the latter, how is it that unbelief 'maketh God a liar,' since it denies that he has spoken; and what degree of evidence is necessary to the criminality of unbelief?"—Cong. Mag. for Jan. 1820.

The unbelief which is so frequently, so awfully condemned in the Bible, includes both the kinds which are specified in this query. Different circumstances may cause

it to manifest itself in one person in rejecting the Scriptures as an imposition on the world, and in another in disregarding their testimony, while their divine authority is admitted. It is to be wished that the proposer had told us what he means by "rejecting the testimony of God in his word, while it is admitted that God is the author of that word." This may be done in various ways; but there are very few persons indeed who will, theoretically and professedly, and while they are conscious that they are doing so, act in this manner. I think, for instance, that Unitarians reject the record of God respecting Jesus Christ, and the way of salvation through him; but I do not suppose that they know they are doing so: they appear to me to be misled by their false reasonings, and by their prejudices against the truth. Dr. Priestley is said to have asserted that he would not believe the doctrine of the atonement even if it were found in the Bible. But he surely did not mean that he would still reject this doctrine, even if God were to tell him that it is true; but that, in the case supposed, he would conclude that the Scripture could not be the word of God, or that the passages which contained the tenet in question, had been corrupted or forged. Still I conceive he was chargeable with the unbelief which is condemned in the Scripture, he did not believe the record which God has given of his Son. Perhaps the querist has in view those persons who, while they profess to believe the divinity of the Bible, and are correct in their sentiments, as far as they have formed any, respecting divine truth, are still far from giving it a cordial reception from believing with the heart unto righteousness; and are therefore chargeable with the unbelief which excludes from life, and exposes to the wrath of God. The faith required in the

Scriptures appears to be what Dr. Dwight has well denominated confidence in the moral character of God and of Jesus Christ. It is habitually and practically regarding the Divine Being and the great Redeemer, whatever they may reveal, or promise, or command, or require, worthy of entire confidence. Now the unbelief which makes God a liar, is the very opposite of this trust or faith. That unbelief, in whatever way it may work, in whatever form it may appear, regards God and Jesus Christ, as unworthy of confidence, as beings on whom no dependance can be placed, at least who are not entitled to entire dependance; it therefore implies a distrust of his moral character. Now all the three classes of persons to which allusion has been made—infidels, subtle evaders, or perverters of the truth—and those who theoretically receive, and yet practically disregard it, are chargeable with this unbelief. All these persons are influenced by the same principle differently modified. Perhaps it depends on circumstances, such as the education which men have received, the connexions which they have formed, the objects to which their attention has been directed, the leisure which they may enjoy, and other things of a similar nature, whether unbelief works and manifests itself in the form of infidelity, of determined, yet ingenious, evasion of the truth, or of practical inattention to the word of God. We may easily conceive that the very same person who, in consequence of the process through which he has passed, is an infidel, would, had his education, and connexions, and situation been different, have been a Unitarian, or, in a third class of circumstances, a worldly minded orthodox professor, treating the testimony of God with as much practical contempt as if its falsehood had been demonstrated a

thousand times. Now it would be easy to show that want of confidence in the moral character of God is manifested by each of these classes of persons, and consequently that they make him a liar; treat him as a person who is not entitled to entire credit and dependance. I shall confine myself to the first of them, since it is with regard to it that your correspondent asks, "How is it that unbelief makes God a liar, since it denies that he has spoken?"

God has attended his word with that degree of evidence which he deems sufficient for the conviction of all who are upright in heart. He has positively declared, that all who will impartially examine the Scriptures must be convinced that they are divine. Jesus Christ expressly assures us, that "If any man will do his will he shall know of his doctrine whether it be of God;" that men disbelieve because they "hate the light and love the darkness;" that if they "believe not Moses and the prophets, neither would they be persuaded, though one rose from the dead." Infidels say, that they have examined the Bible, and the arguments by which its divinity is supported, and that its evidences are *not* sufficient to convince any impartial man that it is the word of God. They maintain that it is their *love to the light*, their *zeal for truth* which induce them to reject the Scripture: but that if *one were to come to them from the dead* the falsehood of Jesus Christ's assertion would soon be made evident, they would then believe and repent. The deistical Gibbon, in his own insidious manner, introduces an infidel, challenging the Christians to raise the dead in only one instance, and then he would become a convert to their religion. Here, then, infidels are directly at issue with the Author of the Bible. They expressly contradict him. He says the Scrip-

ture is worthy of himself, as a Being of infinite perfection: they say it is not. He declares that the Gospel is worthy of all acceptance; they say it should be universally reprobated. He says that its evidences will convince every unprejudiced person, every one who attends to it with an honest and good heart, and that all who reject it will be justly condemned for ever; they say, none but the weak, the superstitious, the priest-ridden, will believe the folly and absurdity of the Bible. If the Scripture then is a *divine revelation*, and if the *evidences of its inspiration are sufficient*, infidels give God the lie in the most direct manner. They cannot escape from the charge. And in addition to this they charge him with acting unjustly and tyrannically; with reaping where he has not sowed; requiring faith where he has not afforded evidence.

It may be said too, that to suppose the Supreme Ruler of the universe, who by the very station which he fills, is, so to speak, the natural guardian of truth, would suffer an imposition to be so specious, to possess so many of the genuine characteristics of truth as the Bible exhibits,—so many, that they have been sufficient to convince multitudes of the wisest and best of men, who were as deeply anxious as infidels could be to know the truth, and who have frequently poured out their whole souls to him in prayer, that he would direct them, while they were literally seeking for it with as much earnestness and perseverance, as ever a miser sought for gold;—to suppose, that he would suffer an imposition to be thus circumstanced in a case in which the duty and the eternal interests of men are involved, if they are involved in any thing;—if they owe any duty, and have any eternal interests, is in effect, to assert that, to say the least, he is indifferent

to truth, as well as defective in goodness, and that, therefore, he is not entitled to the confidence of his creatures, that all the displays and proofs which, by the works of nature, he has given them of his perfections, have only deceived them. In this way too, infidels make God a liar.

"We have mathematical evidence for this," says the eloquent Saurin, "that God cannot take pleasure in leading men into error. But God would take pleasure in leading men into error, if after having made the truth of their religion to rest on the existence of certain facts, which are susceptible only of the proofs of facts, he had bestowed on imaginary facts, the characters of truth which he has impressed on such as are real. The truth of our religion is founded on these facts; Jesus Christ is risen, and has ascended into heaven: but this exaltation is supported by all the evidence of which facts are susceptible. If the exaltation of Jesus Christ is merely imaginary, God has permitted imaginary facts to assume all the evidence of real ones. God, therefore, (on this hypothesis,) betrays men into error. But we have mathematical evidence, that it is impossible for God to betray men into error." These observations deserve the serious attention of all infidels. The Christian religion is the only religion in the world, the truth of which is inseparably connected with well attested facts, the only one which a strict attention to the laws of historical evidence, would lead us to receive. We can believe every well authenticated fact on record, respecting Mahomet or Zoroaster, and yet prove, that they were both impostors; but it is impossible to do this respecting Moses or Jesus Christ. In order then to have the semblance of a refuge from the charge of making God a liar, infidels ought to disavow their disbe-

belief of every fact recorded in the pages of history.

To the second part of the question, "What degree of evidence is necessary to the criminality of unbelief?" I answer, that degree which would render it *barely probable*, that the Scriptures are the word of God, would, doubtless, render the rejection of it by unbelief, in any of its forms, criminal; and the criminality would be proportional to the degree of the evidence, connected with (I had almost said, multiplied by) the importance and urgency of the case, the impossibility of finding a substitute for the Bible, if it be discarded, and the difference in the consequences, betwixt receiving and rejecting it, on the supposition that it should prove false. If the evidence were merely probable, it would be as much our duty to receive the Bible, with a degree of faith proportioned to that probability, as it is now to embrace it in the full assurance of faith. As the Scripture will never lead us to embrace any depraved or depraving maxim or sentiment, or to perform any wicked action; as it enforces, by the most powerful motives, the great principles of truth, and integrity, and benevolence; as, if we resign ourselves to its influence, it will evidently lead us to "do justice, and love mercy, and walk humbly with our God;" as, in ordinary circumstances, we can lose little by embracing it, if it is false, and in every case must lose all by rejecting it, if it is true; as, if it is thrown aside, no substitute for it can be found, since, if it does not afford us the light of truth, the world is completely in darkness;—the plain inference is, that if the evidence for the Bible rose to only the lowest degree of probability, we ought to act as if it were evidently true, and carefully to regulate our lives by its directions. A wise regard to our own interest

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would indisputably require this; nay, it would not be difficult to prove, perhaps it is almost too evident to need proof, that it would be rational to act in this manner, even if it were only *barely possible* that the Bible *might be true*. In every point of view, the conduct of infidels is indefensible. Nothing but complete demonstration that the Bible is false, could render their conduct capable of vindication at the bar either of reason or of self-love.

VOLENS.

BIBLICAL CRITICISM.

JAHN'S HEBREW BIBLE.

GENTLEMEN,—You have of late occasionally referred to Jahn's Hebrew Bible, and as Mr. Horne's meritorious work on Biblical literature gives but a slight notice of that edition, perhaps the following brief sketch of its distribution and contents, which was handed to me by a young student in the Hebrew language, may be useful to some of your readers. It should be added, that the text is well printed, with points, and that the poetical sections are metrically arranged. Jahn is, I believe, a German Benedictine; Mr. Dibdin, in his recent Bibliographical Tour, erroneously calls him Hahn.

N. Y.

The arrangement of the Sacred Books is as follows:—

The Pentateuch occupies the *first* volume in the usual order.

The *second* volume contains the books of Joshua, Judges, Ruth, Samuel, Kings, Ezra, Esther, and Nehemiah.

The Prophetic books are collected into the *third* volume in the following order:—Amos, Hosea, Micah, Isaiah, Joel, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Lamentations, Ezekiel, Daniel, Haggai, Zechariah, Jonah, Malachi.

The *fourth* volume contains the Psalms, Proverbs, Job, Canticles, and Ecclesiastes.

The books of the Chronicles are scattered through the first and second volumes, being placed in a second column against their parallel passages in the other historical books.

Each book is divided into greater or less sections, to which is prefixed a short analysis of their contents. The division into chapters is preserved, and their numbers noted at the head of the sections; the numbers of the verses are also marked in the margin.

The Masoretic notes which are generally added in the margin of Hebrew Bibles are retained, except a very few which relate to the accents, and mark the middle of a book; and, for the sake of students, they are all expressed at length, without abbreviations and with points, and many are besides accompanied with a Latin version.

The Jewish criticisms, which are in some editions added at the end of each book, are here omitted, being of no use to Christian readers. The more important various readings are subjoined to the text, and in some more difficult places, all the variations that could be found are carefully given. The books from which the various readings are taken are, the collections of de Rossi, Kennicott, Montfaucon, Grabe, Holmes, and Walton. The text, which is that of Hooght, is only changed in nine or ten places, in which many other editions, supported by many and very weighty authorities, had gone before.

ILLUSTRATION OF LUKE II. 7.

It appears to be customary in the East, to have a little room (partitioned off) in the stable, which is used, even by "the great," as a winter room.

The following extracts from the

Life of the Rev. H. Martyn, and which refer to his journey from Tebriz towards Constantinople, may tend to illustrate the circumstance of Joseph and Mary's being accommodated in a stable at Bethlehem.

"At Shurror, I was accommodated by the great man, with a *stable* or *winter-room*; for they build it in such a strange vicinity, in order to have it warm in winter."—Life of Martyn, p. 474.

Again—"At Ghanikew, I was lodged in a *stable-room*, but very much at my ease, as none of the people of the village could come at me, without passing through the house."—p. 487.

"At Mijingud, I took up my quarters at an Armenian's, where, in the *stable-room*, I expected to be *left alone*; but a Georgian young man, on his way from Echmiazin, going on pilgrimage to Moosk, where John the Baptist is supposed to be buried, presuming on his assiduous attentions to me, contrived to get a place for himself in the same room."—p. 490.

"Arrived at Chiflick, where I was lodged at my request in the stable of the Post-house, not liking the scrutinizing impudence of the fellows who frequent the coffee room."—p. 493.

"They brought me to an open verandah, but Sergius told them that I wanted a place in which to be *alone*. This seemed to be very offensive to them. 'And why must he be alone?' they asked, ascribing this desire of mine to pride, I suppose. Tempted at last by money, they brought me to a *stable-room*."—p. 495.

Were public accommodations in Judea similar to those in Persia or Turkey? If so, then there was nothing unusual or degrading in the parents of our Lord being lodged in a stable-room. On the contrary, as a place of comparative quiet and privacy, it was well adapted to the circumstances of Mary at the time. Or if the inn was so crowded as to render her accommodation in a separate room impossible, (which is the fact stated in the passage) what other remove was practicable than from the stable-room into the stable itself?

Deion. J. B.

POETRY.

THE HEARER'S SILENT SABBATH.

A SILENT Sabbath! most emphatic name!
 I never felt its force so much before:
 While us'd by others, I esteem'd it tame,
 And wonder'd how a Christian should deplore
 One silent Sabbath, if there were no more
 Appointed to him in a single year:
 One from the number seem'd too slight a sore,
 To be bewailed by either sigh or tear;
 But now I feel it, 'tis indeed severe.

Thrown from its course, like an arrested stream,
 Searching for outlets in a circuit wide,
 My mind expatiates from theme to theme;
 But rolls to none in one collected tide:
 Its strength still weak'ning as its waves divide,
 It only spreads to sparkle, or expend
 In flashing vapour, like the Falls of Clyde,
 Where floods which fall a CATARACT, ascend
 In clouds of foam, unfixed to shape or end.

Rainbows may glitter on the empty spray,
 And range their halos of prismatic light;
 But, fleeting as fantastic, they decay
 Often by day, and utterly by night:
 Thus undecided thought, by devious flight,
 Cameleon-like may vary in its hues;
 Sometimes be lovely; but the tinge as slight
 As morning sunbeams upon melting dews:
 The colours vanish while the gazer views.

While my Mind's channel was the sacred bed,
 Whereon "The Sanctuary Waters" flow,
 Thought roll'd collected of itself, or sped
 Rejoicing onward underneath the glow
 Of Ministerial stars: content to owe
 For light and guidance to the Men of God.
 And well I might! to hear them, is to know
 All that can be known on "the narrow road,"
 And all that should be shunned upon "the broad."

Left to myself—like a bewildered lamb,
 Though lost on mountains of luxuriant green,
 Bleating amid the bloom, it calls its dam,
 And feels as lonely in the lovely scene,
 As if it wandered in a dark ravine,
 Or roam'd a wilderness of barren sand:—
 Mount Zion shines not with its usual sheen;
 Nor breathe its flow'rs so delicately bland,
 As when presented by a PASTOR'S hand.

Habit is much in the pursuit of truth,
 And I have sought it in "the House of God"—
 Sought it as eagles, "to renew their youth,"
 Select the Rock of their unfledg'd abode;
 And perching there, as when they gaz'd abroad,
 For the first time on the effulgent sun,
 Mould till their wings dismantled of the load
 Of wither'd plumage, impotent, and dun,
 They break away as when their flight begun.

Born and bred up on Zion's hallow'd mount,
I love the cyries of my early days,
And deem it *nearer* to the sacred fount
Of light Divine, and *more* within its rays,
Than any spot, on which its glories blaze :
For *there*, "with healing in their wings" they shone,
Warm on my soul, before I knew the ways,
Where meteor-error flashes and is gone—
Like fitful splendours in the Frigid Zone.

There, like the Prophet's servant, I beheld,
"Horses and chariots" of immortal fire,
In which the Mar.yrs of the Church had scal'd
To loftier thrones than the seraphic quire,
And louder hymns : I felt my soul aspire
To join their chorus, and to share their crown ;
And found I *might*, without the martyr's pyre,
Since *all* who wore it, humbly "cast it down,"
To sing of *Jesu's* blood, and not their own.

There, with a Shepherd of the kindest heart,
That ever beat within a human breast,
(His art was nature, and his nature art,)
In pastures green, I laid me down to rest,
Or rose to follow, with increasing zest,
His gentle footsteps by the genial rills.
Pleas'd to observe, that blessing he was blest,
While leading us on "everlasting hills,"
Where faith forgot her fears, and life its ills.

There, midst a flock, diversified, but calm,
I cropt the verdure of eternal spring ;
Breathing with them an element of balm,
Wasted for ever from the waving wing
Of the celestial dove ! who loves to bring
The sweetest odours to the simplest fold.
No serpent lurk'd, insidious, to sting ;
No "root of bitterness," nor pride of gold,
Made breth'ren distant, or disputers bold.

MITIS.

FROM EDMESTON'S SACRED LYRICS.

GALATIANS VI. 1.

BREATHE thoughts of pity o'er a brother's fall,
But dwell not with stern anger on his fault ;
The grace of God alone, holds *there*, holds *all*,
Were that withdrawn, thou too would'st swerve and halt.

Lead back the wanderer to the Saviour's fold,
That were an action worthy of a saint ;
But not in malice let the crime be told,
Nor publish to the world the evil taint.

The Saviour suffers, when his children slide ;
Then, in his holy name by men blasphemed,
And he afresh is mock'd and crucified,
Even by those, his bitter death redeemed.

Rebuke the sin, but yet in love rebuke,
Feel as one member in another's pain ;
Win back the soul that his fair path forsook,
And mighty and eternal is thy gain.

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REVIEW OF BOOKS.

Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century; including Biographical Notices of Translators, and other eminent Biblical Scholars. By the Rev. James Townley. 3 vols. 8vo.—London: 1821.

THE literary history of the Bible presents a rich and extensive field. More than three thousand years have elapsed since the first part of it was committed to writing, and during this long period it has been constantly extending its circulation and its triumphs. More ancient than the most celebrated productions of Greece and Rome, and infinitely more valuable than all the sacred and classical works of the East and the West, in every age, it has been venerated by the believer for its divinity, by the philosopher for its wisdom, and by the scholar for its style. The character of sacredness, which is stamped upon it, has sometimes exposed it to danger, but more frequently secured it from corruption and ruin. Its history is the history of knowledge; and its progress marks the steps of religion. It illustrates the providence of God, the fates of the church, and the character of the world. It has passed through innumerable hands, has been translated into all languages, and exercised the pens of the most learned and ingenious of our race. The blessings it has conferred on men are incalculable. It has saved the hardened sinner, and comforted the despairing mind. It has dispersed the shades of ignorance, illuminated the dark recesses of superstition, and humanised the abodes of cruelty. It is destined to renovate the earth, and to people the heavens.

The history of such a book,

composed with the requisite information and care, could not fail to command attention. We envy Mr. Townley his choice of a subject, and, were it not wrong, we should envy him his success. We congratulate him on the completion of his laborious undertaking, and present him with the warmest thanks of the religious public for the valuable body of curious and interesting information, which, with vast pains and judgment, he has collected together. He has left no accessible source unexplored, and he has made the best use of the scattered facts of ecclesiastical history which belong to his subject. His descriptions of manuscripts and editions are exceedingly accurate, and many of his biographical notices uncommonly interesting. From some knowledge of the ground over which he has travelled, we can cordially sympathise with him, when he says,

“With hardly a ray to guide him through the untravelled paths of the dark ages of ignorance and superstition, he has turned over many a ponderous tome, hoping to meet with information suited to his subject, and been utterly disappointed. The scantiness of biographical history, the diversity of dates, and the discordant opinions of biographers, increased his labour. hours, and sometimes days, have been spent in procuring a biographical notice, fixing a date, ascertaining the author of a version, or reconciling the apparent contradictions of historical details, and, in some cases, without effect.”—Preface, pp. 10, 11.

The work is divided into three parts. The first is devoted to the period from the giving of the law to the birth of Christ. The second from the birth of Christ to the invention of printing; and the last from that epoch to the present century. The first period occupies but little space, and the last occupies nearly as much as both the former. The two last periods are

divided into centuries, and extensive indices accompany each volume. It would have been an improvement had one general index been made to serve the whole. Having given this general account of the work, and our opinion of its merits, we shall proceed to the examination of it in detail, and shall enrich our pages with some extracts from its valuable matter.

In the first section we have a curious and extended discussion on the origin of alphabetical writing, and on the various kinds of writing material which were employed in the early ages. Mr. Townley is inclined to the opinion, which has been defended by several eminent writers, that Moses was the first person who employed alphabetical characters, and that the knowledge of them was communicated to him by God on Mount Sinai. It is a curious fact, which he does not mention, that the law of the ten commandments, which was engraven on the two tables of stone by the finger of God, contains all the letters of the Hebrew alphabet. The only letter that seems to be wanting is *ו* Teth; but it is to be found in the missing clause of the fifth commandment, "That it may be (*ו*שכ) *well* with thee," in the copy of the law which is given in the fifth chapter of Deuteronomy. The two following paragraphs contain answers to the principal objections against this hypothesis.

"To this latter opinion it has been objected that, 'alphabetical writing must have been in use before the giving of the Law at Sinai, since Moses had been directed before that time to write an account of the battle with Amalek in a book, and also to write the names of the children of Israel upon the High-Priest's breast-plate, like the engravings of a signet.' To which it has been replied, 'that both these may refer to a picture-writing, or to some improvement of it, whereby entire words were denoted, without being resolved into their simple sounds. The first might also be a prophetic intimation to Moses, however, not understood by him when it was given, that he should

be soon enabled to write in a much more complete manner than he or his enemies the Egyptians, could at present.' To which may be added that as the engraving on signets was probably symbolical, the injunction might merely refer to the mode of engraving in *relievo*, or embossing the characters.

"It has also been urged against this hypothesis, that the precept by which the Israelites were enjoined to write the words of the Law upon the door-posts and gates of their houses, (Deut. xi. 20.) presents the idea of a people already well acquainted with the art of writing. To this it is replied, that even if this or any other similar injunction be taken literally, and not, as is more probable, figuratively, for the attention demanded by the divine laws, it must necessarily refer to a period somewhat future, the original copy of the Law being laid up in the ark, from which transcripts must be subsequently made. The precept itself evidently refers to the time of their residence in the land of promise, and not to that of their wandering in the desert and living in tents. There would, therefore, be ample opportunity for certain Scribes to learn the art of alphabetic writing, and to acquire a facility in transcription, so that if the great mass of the people had not become acquainted with alphabetic characters before their entrance into Canaan, they might easily be furnished by the Scribes with copies of the very small portions of the Law, to be inclosed in the *Mezuzoth*, and affixed to their door-posts, or worn in their *Phylacteries*. It is even possible that the Rabbinical legends, respecting the explanations of the Law, or Mishna, given secretly by Moses, first to Aaron, then to his sons, and afterwards to the Seventy Elders, might originate in the information communicated by the Jewish legislator to certain persons selected for the purpose, and designated to the office of transcription, and graphic instruction."—pp. 7, 8.

The details of our author, respecting the different substances employed as the means of preserving sentiment, though curious, are more connected with general bibliography, than with the history of the Bible. We are not disposed to wish, however, that they had been omitted; and the following explanations, of some common terms, will, perhaps, supply information to some of our readers.

"To these ancient modes of writing, and the materials employed, the sym-

logy of traced. Papyrus very of emi the bark of rived Beech leaves writing applic of the of writ

We somet which the O doub was a dea. copy limite of the copy in a perta tract priest ledge multi Moser ther woul over gene rally The clerici circu been the c neve there peop the l renc tacy take T give extr Aris bal tive the dimg

logy of many words now in use may be traced. Not again to mention *Paper* from *Papyrus*, or *Volume* from *Volvendo*; the very word *BIBLE*, which means, by way of eminence, *THE BOOK*, is derived from the Greek word *Biblos*, or *Byblos*, a book, but which originally signified the inner bark of a tree. The word *Book* is also derived from the Saxon *Boc* or *Bocce*, the Beech Tree, probably from tablets or leaves of that tree having been used for writing upon. Hence also the term *Leaf*, applied to a part of a book, and the use of the word *Style*, for a person's manner of writing."—p. 49.

We wish the author had said something respecting the extent to which the ancient Jews enjoyed the Old Testament Scriptures. We doubt very much whether reading was a common attainment in Judea. The possession of a MS. copy of the Bible must have been limited to the rich, or to the rulers of the people. Perhaps a complete copy was not always to be found in a synagogue. Hence, the importance to the people of real instruction, the necessity that "the priest's lips should keep knowledge," and the dependence of the multitude on those who sat in Moses' seat. We question whether the traditions of the elders would have had such influence over the people, had they been generally able to read, and generally possessed of the word of God. The most effectual counterpoise to clerical domination, is the general circulation of the Bible. Had this been enjoyed by the first Christians, the dark ages of Christianity would never have occurred; and while there is a free press, an intelligent people, and a power to circulate the Bible in the world, the recurrence of a period of general apostasy and superstition can never take place.

The account of the Septuagint, given by Mr. Townley, is chiefly extracted from the history of *Aristeas*. He remarks on the fabulous statements of this narrative, but considers it as containing the general fact. We are much disposed to receive Mr. Hamilton's

account of the origin of this celebrated version as given in his introduction to the Scriptures; and to which we refer those who may think with ourselves, that Mr. Townley's account of the Septuagint is rather meagre. We wish he had entered a little into the merits of the version itself, for which he had so very favourable an opportunity. It is very unequal. The Pentateuch is well translated; the other books are, upon the whole, inferior. They are all very literal, but they have been executed with various degrees of skill and accuracy. *Isaiah* is very bad, and *Daniel* is from the translation of Theodotion. Only the five books of Moses seem to have been executed at the request of Ptolemy; the other books were done at different times; and the whole was completed perhaps an hundred and fifty years before the Christian era. A knowledge of the Greek of the Septuagint is of immense importance to the biblical scholar, and will do more to enable him to understand the New Testament, than the most intimate acquaintance with all the classics of Greece. Were the days and nights of our theological students more devoted to this important book, we are satisfied that the benefit derived from it would soon appear in the greater accuracy of their sentiments, and the precision of their public instruction. We were much interested in the notice given by Mr. Townley, of *Cyril*, the Patriarch of Constantinople, by whom the Alexandrine MS. of this invaluable version was sent to our Charles I. Our readers will thank us for making room for it.

"The tragical fate of *Cyril Lucar*, who presented the *Alexandrian Manuscript* to King Charles I. demands the tear of sympathy from every pious and candid lover of literature and religious liberty. A native of Crete, educated at Venice, and extensively learned, he was successively Patriarch of Alexandria, and Constanti-

nople. In his younger days he had travelled over a considerable part of Europe, and understood not only the Greek, Arabic, and Turkish languages, but also the Latin and Italian. Possessing a mind superior to the slavish condition of his country, he formed various plans for the promotion of the common cause of Christianity, and the particular church under his care. He collected an excellent library, which he furnished with the choicest manuscripts; the *Alexandrian MS.* was one of them. He also patronized a Greek, named *Nicodemus Metars*, who had resided some years in England, and who having learnt the art of printing, had procured a printing-press and types from London; and employed him to print catechisms and other books for the instruction of the Greeks, in the principles of their religion. With the same benevolent design of aiding the interests of religion, he promoted an edition of the *New Testament* in the *Vernacular Greek*, undertaken by *Maximus Calliopollus*, at the instance of *Cornelius Haga*, the Dutch ambassador at Constantinople, and printed at Geneva in 1638, in 4to. To this edition he wrote a preface, in which he vindicated the propriety of translating the Scriptures into the vulgar tongues, and the right of all persons to read them. With the utmost liberality he also forwarded the designs of Dr. Pocock, and other learned men, who visited Constantinople, in order to acquire a more extensive and accurate knowledge of the languages, customs, and literature of the East.

"During his travels, his inquiries had been directed to the disputes between the Romish and Reformed Churches; the result of which had been an attachment to the doctrines and discipline of the latter; he therefore now ventured upon the bold step of printing at Constantinople, a *Confession of the Faith and Doctrines of the Greek church*, dedicated to the English monarch, Charles I. He also conceived the design of reforming the Greek church, and rendering its doctrines and ritual more scriptural. He occasionally attended public worship in the British ambassador's chapel, and even undertook to be godfather to the infant son of Sir Peter Wych, who was named *Cyril*, after the patriarch.

"His attachment to the Reformed Church, and correspondence with its learned members, exposed him, however, but too fatally to the machinations of his determined enemies. For nearly 20 years, the Jesuits, aided by the credit and influence of the French ambassador, perplexed and misrepresented him. In this nefarious business, his adversaries were assisted by the stratagems of some perfidious Greeks, particularly *Cyril*, Bishop of

Berea, a man of a dark, malignant, and violent spirit. Sometimes he was represented as the enemy of Islamism, and his arguments in defence of the divinity of Christ, as blasphemy against Mohammed; at others, as employing the Greek press for the purpose of circulating inflammatory and seditious publications. At one time he was deposed; at another heavily fined; but the influence of the British Government, and the exertions of its ambassadors, shielded him from the ultimate designs of his enemies, till the fatal deed was effected by *Bairam*, a bashaw, in 1638.

"*Bairam*, being a favourite of the Grand Seignior, and bribed for the purpose, took advantage of the Grand Vizier's absence, to persuade the Sultan *Morad*, then on his way to the siege of Bagdat, that the death of *CYRIL* was necessary for the safety of the state. An order was immediately signed for his execution, and sent to the Governor of Constantinople, who apprehended and confined him in one of the castles on the Bosphorus; and afterwards on the 27th of June, delivered him to a band of Janizaries, to execute the sentence of the Sultan. The venerable patriarch was then carried out to the sea, as though he was to be again banished; but scarcely had they quitted the shore, before he perceived they intended to take away his life, and kneeling down, prayed with great fervency and recollection; whilst the Turkish officers inhumanly insulted him, and fastening the bow-string round his neck, strangled him; then stripped him, and threw his body into the sea, which being driven to the shore, was buried by his friends. The rage of his enemies pursued him to the grave, they dug up his corpse, and again cast it into the sea: it was, however, recovered a second time, and buried in a Greek chapel, on a small island over against the bay of Nicomedia, from whence it was afterwards brought to Constantinople, and decently interred. Such was the end of the great and good *CYRIL LUCAR*, whose piety and sufferings will endear his memory to distant generations!"—pp. 64—67.

The first chapter of the second division of the work, embraces the first three centuries of the Christian era. It contains statements respecting the books of the New Testament—the autographs of the sacred writers—the Syriac, Latin, Sahidic, and Coptic versions, and various other subjects connected with these topics. Had it been at all compatible with the plan and

views of Mr. T., we should have liked that he had gone into the character and merits of the early commentators on the Scriptures, and those of the middle ages. He has spoken very fully of the superstitions and fooleries of these periods; but the other discussion would have been more useful. The commentaries of the fathers and schoolmen, discover not merely the particular talents of the men, they exhibit the spirit of the age, and they continued to have a powerful influence, even after the reformation. The "*Historia Interpretationis Librorum Sacrorum*," of Rosenmuller, (a book which we do not observe Mr. Townley to quote,) would have rendered him the most important assistance on this topic. The extensive and accurate information of this work, and its highly enlightened reasoning, render it worthy of being more extensively known than it is in this country. The present race of theologians are not so minutely acquainted with the works of Jerome and Origen, Augustine and Chrysostom, as those of a former period. This is not very deeply to be regretted; but an acquaintance with their peculiar sentiments and respective facts, is desirable as an important part of ecclesiastical history. The foolish use which was frequently made of the Bible, is illustrated by various instances of the practice of Bibliomancy, a superstition, like many others, borrowed from ancient paganism.

"Superstitious as this practice was, it nevertheless gained ground by the countenance of certain of the clergy, some of whom permitted prayers to be read in the churches for this very purpose. Others, however, endeavoured to suppress it, for in the council of Vannes, held A.D. 465, it was ordained, "That whoever of the clergy or laity should be detected in the practice of this art, should be cast out of the communion of the church." In 506, the council of Agde renewed the decree; and in 578, the council of Auxerre, amongst other kinds

of divination, forbade the *Lots of the Saints*, as they were called, adding, 'Let all things be done in the name of the Lord.' But these ordinances gradually became slighted, for we find the practice again noticed and condemned, in a capitulary, or edict of Charlemagne, in 793. In the twelfth century, this mode of divination was adopted as a means of discovering heretical opinions! One Peter of Thoulouse, being accused of heresy, and having denied it upon oath, a person who stood near, took up the Gospels, on which he had sworn, and opening them suddenly, the first words he lighted upon were those of the devil to our Saviour, (Mark i. 24.) 'What have we to do with thee, thou Jesus of Nazareth?' Which, says the relator, agreed well with such a heretic, 'who indeed had nothing to do with Christ!'

"Francis of Assise, who founded the order of Franciscans, in 1206, says of himself, that he was tempted to have a book: but as this seemed contrary to his vow, which allowed him nothing but coats, a cord, and hose, and in case of necessity only, shoes; he after prayer, resorted to the Gospel, and meeting with that sentence, 'It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given;' (Matthew xiii. 11.) concluded that he should do well enough without books, and suffered none of his followers to have so much as a Bible, or Breviary, or Psalter!!

"Bibliomancy was also practised, not only in the common occurrences of life, and by private individuals, but by the highest dignitaries of the church, on the most public occasions, and particularly in the election of bishops. When a bishop was to be elected, it was customary to appoint a fast, usually for three days; afterwards the Psalms, the Epistles of St. Paul, and the Gospels were placed on one side of the altar, and small billets, with the names of the candidates upon them, on the other; a child or some other person then drew one of the billets, and the candidate whose name was upon it, was declared to be duly elected. On one of these occasions, St. Euvert caused a child to be brought, which had not yet learned to speak; he then directed the infant to take up one of the billets, the little innocent obeyed, and took up one on which the name of St. Agnan was inscribed, who was proclaimed to be elected by the Lord. But for the more general satisfaction of the multitude, Euvert consulted the Sacred Volumes. On opening the Psalms, he read, 'Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.' In the Epistles of St. Paul he found 'Other foundation can no man lay, than that that is laid,

which is Jesus Christ.' And in the Gospels he opened upon the words, 'Upon this rock I will build my church, and the gates of hell shall not prevail against it.' These testimonies were accounted decisive in favour of Agnan, all the suffrages were united, and he was placed in the episcopal chair of Orleans, amid the acclamations of the people. A similar mode was pursued at the installation of abbots, and the reception of canons."—pp. 114—116.

The Gothic version was made during the fourth century. The Vulgate Latin was then also new modelled by Jerome. The Ethiopic version, too, seems to have been made about this period. The following is Mr. Townley's account of the Gothic *Codex Argenteus*:—

"Of this important version, the principal remains are contained in the famous *CODEx ARGENTEUS*, or *Silver Book*, a MS. preserved in the library of the University of Upsal, in Sweden. It is impressed, or written, on very fine, thin, smooth vellum, of a quarto form, and purple colour, though some sheets have a pale violet hue; and has received the name of *ARGENTEUS*, from its *Silver Letters*; but the three first lines of the Gospels of St. Luke and St. Mark, are impressed with *golden foil*, as those of St. Matthew and St. John would most probably be found to be, were they still in existence. When the commencement of a section, or capitulary takes place at the beginning of the line, the whole is distinguished by golden characters; but if in the middle, or any other portion, such part of a line only is thus splendidly ornamented. The beginning of the Lord's Prayer, and the titles of the Evangelists, are also illuminated in gold. Unfortunately it has suffered several mutilations. It is supposed to have been the property of Alaric, king of Thoulouse, whose kingdom and palace were plundered and destroyed by Chlodovic, (commonly named Clovis,) in the year 507; or of Amalaric, whom Childebert overcame in battle, in the year 531. For many centuries this book was preserved in the monastery of Werden, in Westphalia, where it was discovered in 1597, by Anthony Marillon, who extracted a few passages, which were inserted in a 'Commentary on the Gothic Alphabet,' published by Bonaventura Vulcanius. Soon afterwards, Arnold Mercator observed it in the same library; and transcribed a few verses, which Gruter gave to the world in his '*Inscriptiones Antiquae*.' When that district was ravaged by the triennial war, in the seventeenth century,

it was transmitted to Prague, for security. Subsequently, Count Konigsmark took this city by storm, when it came into the possession of the Swedes, and afterwards enriched the library of Holme. After lying some time in the library of Queen Christina, it suddenly disappeared, without any one being able to account for the loss, and was again brought to light in the Netherlands. Some have supposed that Isaac Vossius received it as a present from the Queen, others that he brought it away by stealth. The latter is the more probable, since during the confusion which preceded Christina's abdication, he is said to have pillaged the royal library, and carried away many rare books and MSS. The recollection of these literary depredations, is perpetuated by a curious collection called *Furta Vossiana*, still preserved in the library at Leyden, and supposed to have been stolen by him whilst in Sweden. Puffendorf, journeying through Holland, in 1662, found it in his possession, and purchased it for Count de la Gardie, for 400 rix-dollars, (Coxe says £250.) who presented it to the royal library at Upsal, where it now remains."—pp. 140, 141.

The Armenian translation, which La Croze pronounces the queen of versions, was made in the beginning of the fifth century. Its author was Miesrob, Secretary of State to Arsaces IV. of Armenia. In the sixth century, the Philoxenian Syriac version was formed by Philoxenus, Bishop of Hierapolis. About the same period the Scriptures were translated into the language of Georgia. The Arabic version was made in the eighth, and the Slavonian in the ninth centuries. The Saxon Gospels appeared about the tenth century, and parts of the English Scriptures began to appear in the twelfth and thirteenth. Of all these, their authors, where they could be discovered, and the circumstances connected with their appearance and the first printed editions of them, a full account is given in the first volume of this work. The matter is so very diversified and miscellaneous, that we find it impossible to give a distinct view of it, and our bounds do not admit of the extracts which would be necessary. It will perhaps relieve the

dulness of our abstract, and throw a little light on the darkness of the dark ages, to extract the following amusing account of the feast of the ass; and the delectable verses in which Asinine virtues were celebrated by bishops and clergy in holy places. We shall only give the literal version of the half Latin half French in which these brutal praises were originally sung.

"Of the deplorable state of religion, and of the wretched superstition that reigned in this and several succeeding centuries, no other proof need be adduced than that of the *FEAST OF THE ASS*, celebrated in several churches in France, in commemoration of the *Virgin Mary's flight into Egypt*. This festival was cele-

brated at Beauvais, on the 14th of January. They chose a beautiful young woman, whom they richly attired, and placed a lovely infant in her arms. She then mounted an ass richly caparisoned, and rode in procession, followed by the bishop and clergy, from the cathedral to the church of St. Stephen, where she was placed near the altar, and high mass commenced. Instead, however, of the usual responses by the people, they were taught to imitate the braying of the ass; and at the conclusion of the service, the priest, instead of the usual words with which he dismissed the people, *brayed* three times, and the people *brayed* or uttered the imitative sounds *Hinham, Hinham, Hinham!* During the ceremony, the following ludicrous composition, half Latin, half French, was sung with great vociferation, in praise of the ass:

TRANSLATION.

Orientis partibus
Adventavit asinus;
Fulcher et fortissimus,
Sarcinis aptissimus.
Hez, Sire Asnes, car chantez;
Belle bouche rechangez;
Vous aurez du foin assez
Et de l'avoine à plantez.

Lentus erat pedibus,
Nisi foret baculus;
Et cum in clunibus
Pungeret aculeus.

Hez, Sire Asnes, &c.

Hic in collibus Sichem,
Jam nutritus sub Ruben;
Transiit per Jordancum,
Salit in Bethlehem.

Hez, Sire Asnes, &c.

Ecece magnis auribus!
Subjugalis filius;
Asinus egregius,
Asinorum dominus!

Hez, Sire Asnes, &c.

Salta vincit hinnulos,
Damas et capreolos,
Super dromedarios
Velox Madianceos.

Hez, Sire Asnes, &c.

Aurum de Arabia,
Thus et myrrham de Saba,
Tulit in ecclesia
Virtus asinaria.

Hez, Sire Asnes, &c.

Dum trahit veticula
Multa cum sarcinula,
Illius mandibula
Dura terit pabula.

Hez, Sire Asnes, &c.

Cum aristis hordeum
Comedit et carduum;
Triticum à pala
Segregat in area.

Hez, Sire Asnes, &c.

From the country of the East
Came this strong and handsome beast
This able ass beyond compare,
Heavy loads and packs to bear.
Now, Seignior Ass, a noble bray;
That beauteous mouth at large display;
Abundant food our hay-lofts yield,
And oats abundant load the field.

True it is, his pace is slow,
Till he feel the quick'ning blow;
Till he feel the urging goad,
On his buttock well bestow'd.

Now, Seignior Ass, &c.

He was born on Shechem's hill;
In Reuben's vales he fed his fill;
He drank of Jordan's sacred stream,
And gamboled in Bethlehem.

Now, Seignior Ass, &c.

See that broad majestic ear!
Born he is the yoke to wear:
All his fellows he surpasses!
He's the very lord of asses!

Now, Seignior Ass, &c.

In leaping he excels the fawn;
The deer, the colts upon the lawn;
Less swift the dromedaries ran,
Boasted of in Midian.

Now, Seignior Ass, &c.

Gold from Araby the blest,
Seba myrrh, of myrrh the best,
To the church this ass did bring
We his sturdy labours sing.

Now, Seignior Ass, &c.

While he draws the loaded wain,
Or many a pack, he don't complain:
With his jaws, a noble pair,
He doth craunch his homely fare.

Now, Seignior Ass, &c.

The bearded barley and its stem,
And tithes, yield his fill of them:
He assists to separate,
When its thresh'd, the chaff from wheat.

Now, Seignior Ass, &c.

Amen, dicas, asine,*
 Jam satur de gramine
 Amen, amen, itera;
 Aspernare vetera.

Hez va! hez va! hez va hez!
 Bialx Sire Asnes car allez;
 Belle bouche car chantez.

Amen! bray most honoured aas,
 Sated now with grain and grass;
 Amen, repeat, Amen reply,
 And disregard antiquity.

(To be continued.)

On the best Methods of promoting an effective Union among Congregational Churches, without infringing on their Independence. A Discourse delivered in the Meeting-house of the Rev. W. Williams, of Stepney, on Sept. 3, 1822, at a Monthly Association of Protestant Dissenting Ministers. By John Morison. 8vo. 1s. 6d. — London: Westley, 1822.

WHATEVER difference of opinion may be entertained respecting the principles avowed and defended in this discourse, there can be none whatever concerning the importance of the subject and the skill with which the present writer has stated and enforced his own peculiar views. We do, indeed, consider this as a very able composition, and notwithstanding our extreme jealousy on the points discussed, we have read it, if not with entire accordance, yet with great satisfaction at finding a question of such magnitude and difficulty, managed with so much clearness and discretion. We could have wished that two or three expressions had been omitted or softened; to our minds there is a good deal of superfluous energy in the assurance from Mr. Morison that he entertains 'an inveterate abhorrence of the word Independent'—a distinctive epithet to which we must still express our strong attachment—but notwithstanding these few minor liabilities to exception, we have seldom met with a more interesting tract, whether we refer to the spirit which it manifests, the important considerations which it brings into view,

or the manly style in which it is written and argued.

Mr. Morison, after an exordium of some length, 1st, points out the characters of an effective congregational union, and, 2d, inquires into the means of improving the present system. Under the first head he adverts, 1st, to the objects of the association of believers in *separate churches*, with the view of ascertaining in *what the real effectiveness of union in a single society of professing believers consists*. 2d, to the legitimate objects of *associated churches*, in order to shew in *what the effectiveness of their association properly consists*. In connexion with this last inquiry, he breaks out into an animated strain of anticipation.

"When we are organized from one end of the kingdom to the other, when minor differences of opinion shall cease to divide us, when every soul amongst us shall feel a common interest in every question which either more directly or more remotely concerns the welfare of the body;—what is there, let me ask, that talent, wealth, piety, and numbers, can effect, by the Divine blessing, that the congregational churches of this country may not hope to accomplish? If other churches exceed us in numbers, I am bold to say, they do not in real practical efficiency. We are now, unhappily, broken down and scattered in various fragments; but let us form ourselves into one great religious community, and in all cases, not affecting the rule of individual churches, let us act as by one impulse, let us be animated as by one spirit, let us be roused as by one common and irresistible call of duty, and the spectacle which our churches will present, will be as glorious as it will be lovely.

"When such a union shall be realized, how greatly will it tend to the identification of religion in the eyes of the world! The contentions, the unhappy differences, of professed Christians,—especially the unhallowed spirit in which varieties of opinion have been supported, have often roused the world's scorn, and awakened

* Here he is made to bend his knees.

a doubt, whether religion, so variously attired, and so diversely maintained, is, in every instance, the same, or whether there are not as many religions in the world as there are disputants? Oh, that in replying to these evil-affected bystanders, we could make our triumphant appeal, at all times, to the harmony of our general belief, but especially to the simplicity and meekness of our Christian tempers! Congregationalists have so little to divide them from each other, either in sentiment or practice, that they might, without almost a single sacrifice, present themselves to the eyes of the world, in all the harmony and affection of a single family.—pp. 41—43.

The second discussion enters on the other branch of the inquiry.—By what means, it is asked, is a more effective union to spring up amongst us, without infringing on the independence of the churches. It is answered, 1st, *Let the means now in operation be more vigorously plied.* 2d, *A congregational union that should embrace the whole of England, would add greatly to the strength and unity of the body.* 3d, *Let the ministers of the denomination more frequently instruct their people in the real nature of their principles, and in the paramount duties which they owe to the body as a whole.* 4th, *We must pray very earnestly and unitedly for the spirit of love and unity to rest upon us.*

Without making any specific objection to the measures here proposed, some of which are, in fact, highly expedient, and without engaging in the general investigation, we would suggest that there does, at the present moment, exist a very close and effective union among our churches. That the Congregationalists, those of them at least who hold orthodox principles, should be split, by a most inexplicable and indefensible schism, into two great parties, we deeply lament; but if we take those bodies separately, we shall find in each a system of combination and co-operation quite sufficient for all ordinary purposes. We have paid some attention to the business of dissenting county

associations, and though we have occasionally had to regret the absence of efficient means when some desirable end has been proposed, yet we are not aware that any admissible addition to the existing machinery would have removed the difficulty. More zeal and more money might often be available to noble purposes, but we should protest, and so we are convinced would Mr. Morison, against the concession of power to any distinct incorporation. Now the only principle on which the Independent churches can act as a body is that of representation; but our principles forbid us to invest any delegated assemblage with irresponsible authority;—we seem therefore to be reduced to this dilemma, either to desert our principles by conceding power, or to adopt the absurd scheme of deliberative, but powerless, delegation.

There is, however, one plan that might be adopted with excellent effect, and we really feel it a disgrace to our communities that it has not long ago been acted upon. We mean the establishment of a place of free and common resort, where might be collected a library, registers, and every mean of procuring and preserving information; where, too, the meetings and deliberations of the general body, in all cases affecting its well being, might be held. Something on the arrangement of Dr. Williams's institution, but which should be strictly our own; a house which we could enter with confidence as our own possession, founded by our own liberality, and bequeathed by us to our children, not with such regulations as should bring it under the control of perverted opinions, but on such a basis as should make it the head quarters of happy and evangelical union throughout all our generations—something of this kind would, we have no doubt, go far towards the attainment of the great object proposed by Mr. Morison.

The Scripture Character of God; or Discourses on the Divine Attributes. By Henry Forster Burder, M. A. 8vo. price 7s.—London: Westley, 1822.

A WORK of this kind was much wanted. We have had treatises and sermons in which the subject has been discussed, both as a whole and in its various divisions, but it has not, so far as we recollect, been brought before the public in a popular form, touching lightly on abstruse reasonings and speculations, but unfolding the Scriptural views of the divine character and attributes in a perspicuous arrangement and with a decided reference to evangelical principle. This important labour has been undertaken by Mr. Burder, and we have great pleasure in expressing our opinion that he has executed with wisdom and discretion, a task which required for its successful completion no small share of those invaluable qualifications. Nothing can be easier than to string together the common-places of the different points of inquiry; nothing more difficult than to place them in such a light as to give them strong relief without sacrificing accuracy to effect. The temptations to over-step the limit of profitable inquiry and description are innumerable, and it required in Mr. B. considerable firmness to repel all disposition to enter upon a field which would have given scope for personal display, to the injury of that sound intellectual and practical instruction with which these important topics are so richly fraught. In all these respects he deserves high eulogy; he has evidently looked to the most effectual modes of conveying spiritual knowledge in preference to an idle exhibition of academical xerterity. The characteristics of his style are sustained elegance and perspicuity, qualities which are at once rare and peculiarly adapted to the majestic objects which his subject

led him to contemplate. He has no tawdry decorations, no inflated and overwrought descriptions; he never envelopes himself in an Ossianic fog of misty and mysterious *verbiage*, nor does he take delight in setting his readers a-wondering at an explosion of sky-rocket similes, dazzling but darkening. An extract or two will, however, illustrate our criticism more effectually than pages of definition. In exemplifying the *Patience of God* 'towards the world at large,' he describes in the following terms its exercise towards the antediluvian world.

"How gloriously conspicuous was the exercise of divine Patience towards the world before the flood, even from the day in which our first mother plucked the forbidden fruit of the tree of Knowledge, to the day in which Noah entered the ark. 'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.—The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.'—One exception only to the general depravity, is specified in this affecting description, and yet the population of the earth was then immensely great. What must have been the Patience which endured the provocations of its rebellious myriads! What must have been the Patience which permitted the transgressor, advancing in his career of wickedness, not only to add year to year, but century to century—which allowed him not only to form, but to mature, and to carry into full effect, systems of crime, and schemes of violence! Think of the Patience of God in its exercises towards the antediluvian sinner, accomplished in crime, sagacious and subtle by his knowledge of the world, and obdurate by long familiarity with vice. Think of the Patience of God extended towards him during five hundred years—seven hundred years—perhaps even nearly a thousand years! What would have been, in character and crime, the Pharaohs—the Alexanders—the Caesars—the Tamerlanes—the Napoleons of subsequent ages, had life, and energy, and opportunity been continued through such a space! Do you wonder, that, at length, God said to Noah, 'The end of all flesh is come;' or

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do you not rather wonder that the Deluge was so long delayed? And think how long it was delayed after the threatening was explicitly denounced. 'Yet,' said the God of Patience, 'his days shall be a hundred and twenty years.' Every day, during that long period, did the slow progress of the ark exhibit the Patience of God, while the warnings of the preacher of righteousness were calculated to bring sinners to repentance. Well might the Apostle Peter invite our attention to the 'long-suffering of God, which waited in the days of Noah, while the ark was preparing.'"—pp. 178—180.

In his sermon on the Divine Mercy, Mr. Burder thus illustrates the perpetuity and extent of its exercise.

"More than twenty times, in the compass of one song of praise, does the Psalmist repeat the words—'His Mercy endureth for ever'—and his Mercy is there assigned as the reason even for the continuance of the course of nature, and the gracious interpositions of divine Providence in favour of the children of men. And is not this representation perfectly correct; and may we not, with propriety, call even our common blessings *Mercies*? Are they not the gifts of the God of Mercy to creatures who have forfeited every claim to the expression of his goodness; and to such creatures is not every gift, in truth, an act of Mercy?"

"The reign of mercy began at the date of the first promise to fallen man, on his expulsion from Paradise. Every sacrifice appointed and accepted by God, from the oblation of righteous Abel, has been a pledge of Mercy. Every altar dedicated to Jehovah, by a believing worshipper, has been a memorial of Mercy. When justice required the destroying Deluge, on the bosom of the overwhelming flood was seen the ark of Mercy. The rainbow in the clouds is a symbol of Mercy. On the ark of the covenant, in the awful recesses of the sanctuary, was there the throne of Mercy. In every age of the ancient church, as well as of the christian economy, there have been 'vessels of Mercy'—there have been triumphs of Mercy. The heavenly world has already received myriads of pardoned and redeemed sinners, who are ever celebrating, in the loftiest anthems of praise, the wonders of Mercy.

"In every instance in which Mercy is extended to a sinful being, that Mercy is perpetual. It never forsakes the object of its unmerited regard; it triumphs over all his unworthiness, all his waywardness, all his perverseness, all his ingratitude,

and keeps him by the energy of almighty power through faith unto salvation. Even the last great day, which will be, in one sense, the day of wrath, will be also the day of Mercy. Then will all the glories of Mercy be displayed in their richest splendours. Then will the full extent of its provisions and its preparations be distinctly apparent; then will be revealed and enjoyed the exceeding and eternal weight of glory; and then will there be exhibited, to full advantage, the wondrous contrast between man's misery and God's Mercy. Of the nature and extent of that Mercy we shall be prepared to form some adequate conceptions, when admitted to the glories of the divine presence; to the rivers of celestial pleasures; to the inexhaustible fountain of blessedness; to the fulness of eternal joy; to the society of angels and of saints, and to consummate felicity both of body and of spirit in the world which God has prepared for them that love him."—pp. 208—210.

The volume contains twelve discourses, on *the eternity, the omnipotence, the omniscience, the wisdom, the holiness, the justice, the sovereignty, the goodness, the patience, the mercy, the love, the faithfulness, of God.*

While we feel satisfied that the present work has a fair claim to general popularity, we would recommend it in an especial manner to youthful readers. Its attractive composition, the clearness of its statements, and the decided character of its evangelical instruction, renders it a valuable and sure guide in the earlier stages of religious inquiry.

The manner in which Mr. Burder has occasionally introduced both the synthetic and inductive forms of argumentation is an instructive specimen of the true method of presenting them to general readers. Were we not pressed for room we should have much gratification in citing the passage where he has stated the proof of the eternal self-existence of Jehovah; it compresses, with clearness and precision, the substance of extensive and bewildering discussions.

A Speech, delivered on the 24th May, 1822, before the General Assembly of the Church of Scotland, explanatory of the Measures which have been successfully pursued in St. John's Parish, Glasgow, for the Extinction of its compulsory Pauperism: with an Appendix. By Thomas Chalmers, D.D. 8vo. price 2s. 6d. Glasgow: 1822.

IN his sermons and theological writings Dr. Chalmers has approved himself the able and eloquent advocate of the best interests of mankind, and the faithful and impressive monitor of an erring and perverse generation. If his style be somewhat too Asiatic and luxuriant for our more rigid views of the higher qualities of composition, it is, at least, remarkable for richness and beauty; and the peculiarity of manner with which the Doctor puts forward one leading idea, placing it in all lights, enforcing and reinforcing it until it become, as it were, identified with the very essence of emotion and conviction, though it may abate from the intellectual character of his appeals, adds greatly to the intensity with which his pulpit addresses excite and overpower the feelings.

Our readers are, probably, aware that Dr. Chalmers has been, for some time, engaged in a task of no ordinary extent and importance, having undertaken to prove, by actual experiment, that pauperism and compulsory assessments for its relief, are evils easily vincible by common and salutary methods. The injurious effects, both moral and political, of a legal provision for the poor,—on the one hand its intolerable pressure on the public purse, on the other the improvidence and rapacity which it generates in the lower classes, with the mutual hostility and defiance which it kindles between the reluctant givers and the dis-

satisfied receivers of this constrained gratuity,—are matters, not of reasoning and inference but of melancholy notoriety; and if there be any mode by which society can be liberated from this severe oppression, he who shall discover and bring it into operation, will have conferred a vital and lasting benefit on his age and country.

The solution of this problem is affirmed by Dr. C. to lie in giving free scope to an active and judiciously applied scheme of minute inspection and charitable aid, and he has evinced the highest ability and the most determined perseverance in the prosecution of his plan. In the parish of St. John, which appears to abound with poor, he has put in motion a machinery by which he has, simply in the application of the Sabbath collections which are made every week in Scotland for the benefit of the needy, completely taken off the pressure of his own poor from the town pauper-fund. Devoting a specific class of collections to the discharge of the old claims, he has answered all new demands out of another and much inferior branch of parochial contribution, and on the whole, has had a considerable surplus applicable to the equally important exigencies of general education. For the details of all this excellent management, we must refer to the very able and interesting pamphlet, which has left us, after an eager perusal, at a loss whether most to admire the beneficent energy shewn in the execution of the plan, or the distinguished talent manifested in its developement and defence. It may be considered as a kind of *resumé* of Dr. Chalmers's well-known tracts on civic economy, and it will add to his justly earned reputation as an accomplished writer and orator, that of a high-minded philanthropist, and a clear headed man of business.

Memoirs of the Rev. Thomas Brand, with a Sermon preached on the occasion of his Death. By the Rev. Samuel Annesley, L.L.D. A new Edition, revised and corrected. By Wm. Chaplin. 12mo. 2s. London: Holdsworth, 1822.

MR. BRAND was born at Leaden Roothing, Essex, in the year 1635. He was the son of a clergyman of the establishment, and his original destination was to the bar; but his investigations of Scripture led him to the adoption of dissenting principles, and the work of grace in his heart urged him to the Christian ministry. He began to preach while tutor in a respectable family, and, after much hesitation, he assumed the pastoral office at Staplehurst. Like many other excellent Nonconformists of that time, he suffered much for conscience sake, but nothing was able to hinder his zealous and persevering course of useful labour. His religion was not merely that of official seasons, but of every hour, and every opportunity; he delighted in addressing and catechising young children, and when it was intimated, that this was a profitless effort, and that no abiding effect was likely to result, he called for a sieve, and pouring water into it, "look here," said he, "most of it is run through, but some remains; here is a dew, a moisture." He was a great distributor of pious tracts and books, and gave away great numbers of Bibles; but finding that, as a gift, they were treated with neglect, he adopted the plan of selling them at reduced prices; and this he found answer his benevolent purpose very effectually. "He once gave Wade's Treatise of the Redemption of Time, curiously bound, to a young minister, who at first received it kindly; but when he began to read it, finding Mr. Baxter quoted in it, he hastily returned it, not enduring to read any thing that Mr. Baxter had written." His

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liberality was unbounded; an intelligent individual who had lived some years under the same roof with Mr. Brand, told Dr. Annesley that, "besides what he could not find out," Mr. B. gave away "one year with another," upwards of "three hundred pounds *per annum*," and he was himself accustomed to say, that "he would not sell his estate, because it was entailed, but he would *squeeze* it as long as he lived." About three years before his death, exposure to inclement weather, "in a journey about his Master's work, cast him into a violent fever," from the effects of which he never recovered. During his affliction,

"He was never observed to have any unquiet emotion of mind, but had always a serene and humble submission to the sovereign will of God; he did often bewail his own imperfections and small knowledge of God and Christ, and express his longing desires of seeing God face to face. A while before his death he did often say, 'What is the world? it is not worth a straw. O my God, I would be with thee, Oh, how I long to be with Christ my dear Redeemer!' This he spake with great earnestness, 'O, my God, bring me to thyself!' Whereupon he spake much of the glory to be revealed, and insisted on those words, *I will be your God*. 'What greater gift could he give? He gave himself. He gave all.' Then he was rapt up into a serious admiration and deep amazement, and cried out, 'O, my God! my God! what is sinful man! What manner of love is this! Love indeed! Oh, I cannot express it!'—He desired one to read to him, John xvii. 22. *And the glory which thou gavest me, I have given them; that they may be one, even as we are one.* The very hearing of which put him into an ecstasy of joy; and he desired him to read of Christ's love, in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of St. John's Gospel; some of which were then read to him. A while after, speaking to one about family prayer, he said, a camel may as well go through the eye of a needle, as a man that prays not in his family go to heaven."—pp. 44, 45.

We feel ourselves much indebted to Mr. Chaplin for introducing to our notice this brief but interesting sketch, exhibiting a happy exemplification of the consistency and energy of the Christian character,

Literaria Rediviva; or, The Book Worm.

Nehushtan, 8vo. 1668.

DR. PLOT in his *Natural History of Oxfordshire*, has related to the peculiar honour of a particular district of that county, "that there has not been known any such thing, as an *alehouse*, a *sectary*, or *suit of law** commenced, within the whole parish, in the memory of man." Without staying to illustrate a thought which occurred to our minds in the perusal of this passage, that it must have proceeded from the exercise of very opposite principles, that *alehouses* and *sectarianism* were at once excluded from this primitive neighbourhood; principles very dissonant from that which originated the famed *bill of sports* about the same period, which did not more effectually oppose *sectarianism*, than it fostered *debauchery*; we cannot but express our astonishment at the general prevalence of that spirit, of which the above quotation furnishes but a solitary, and indeed slight instance, which has endeavoured, in imitation of the ancient Roman decree respecting the Jews, to stigmatize the Dissenters of this country, as the declared enemies of the human race. We can have no possible objection to a fair examination of either the principles or general features of Nonconformity, nay, there are but few books which we peruse with greater pleasure than the *Polity of the judicious Hooker*; but that an inoffensive treatise on fossils, and musical concords could not make its way in the world, without carrying a sting in its tail against

dissent, shows either that the privileged party must be sadly in want of proper munition for the warfare, and are therefore necessitated to use such weapons as show rather their infuriated malice than their vigorous prowess; or, that conscious of weakness, they would rather trust the defence of their cause to a dexterous management of irony and lampoon, than to the more difficult and dangerous methods of argumentation. Dr. Plot, however, has the unusual credit of having couched his sarcasm in terms not offensive to delicacy; the unusual credit, we say, for in the merry days of Charles the Second, it was almost esteemed an index of puritanism to retain the least decency of expression, and where the point of invective was Nonconformity, the wit was esteemed the more poignant in proportion as it was more indecorous. Did not a respect for our readers, and for the purity of our pages forbid, we could quote passages from celebrated Episcopalian writers, in which the grossest and most obscene epithets are bestowed indiscriminately on men, whose whole crime, (such is the authorized solecism in speech,) consisted in presuming to devote the faculties derived from their Maker to uses for which they were originally designed, in matters, which, both from their very nature, and the explicit command of God, are only cognizable at a higher tribunal than any in which fallible man can legislate, and where it is held as of paramount authority, that "faith should not stand in the wisdom of men, but in the power of God." We shall leave such vulgarity of abuse, (which, like a certain pestiferous missile of Indian warfare, derives all its significance from its noisomeness and impurity,) in the

* The copy of Dr. Plot's work in our possession, has the following MS. note (apparently in the hand writing of some Nonconformist owner,) appended by an asterisk to the two last of these parochial immunities. "It seems then, in this parish, there was neither *law* nor *Gospel*."

luxuriant bed whence it originated, only directing our curious readers to *Parker's Answer to Owen*, to *Chamberlayne's Angliæ Notitia*, 12mo. 1682, pp. 34, 35, &c. &c. for a verification of our assertions. We shall, by way of specimen of the elegant phraseology of the Episcopalian polemics of that day, inform our readers, that the most common epithet by which the Dissenting ministers were then designated, and which obtained such general currency, as almost to be received as of classical authority, was *belwether*.*

It would not, however, be a difficult task to prove, that a great proportion of those calumnious epithets so unsparingly bestowed on Dissenters are chargeable, (allowing, for the sake of argument, the mere validity of their application,) rather to the conduct of their adversaries than to themselves, or at least, that the unjust policy of their enemies has had a direct tendency towards originating the actions so criminated. Are they reproached with schism? Surely the separation unjustly reprobated by that watch-word of intolerance, derived its very existence from the arbitrary imposition of things confessedly indifferent, and by the suffering party esteemed sinful, on the consciences and conduct of our forefathers; a separation not hastily nor petulantly commenced, but only resorted to after a fruitless endeavour of a century's continuance, to abrogate or meliorate the offences which eventually enforced it. We have the authority of a doctor of their own church, and one whom they justly regard as a singular instance of the union of the most profound and brilliant qualities of mind, to assert, that "wheresoever false, or suspected opinions are made a piece of the church liturgy, he that sepa-

rates is not a schismatic."† With the same ingenuousness, and with an equal regard to truth, after prohibiting, (under the severest of all penalties, the forfeit of conscience,) the entrance of our youth into either of their Universities, (thus vainly endeavouring to make that peculiar which the laws of all nations, and the customs of civilized countries, have ever left free to all whose magnanimity would dare to compete for its acquisition,) they reproach, at once, their antagonists with ignorance, and themselves with former bigotry, and with present baseness. We care not to rebut such a charge. If the works of HOWE, BATES, OWEN, CLARKSON, BAXTER, and the Nonconformists of the earlier days, those of WATTS, JONES, DONDRIDGE, &c. did not abundantly refute such an assertion, we would refer, for its complete overthrow, to concessions themselves have made.† "Tis well known that some of them (i. e. the Nonconformists) philosophize and reason as soundly as any other men. I think I should do that party right, if I should say, that, making allowance for their number in respect to others, there are as many among the *dissenting clergy and gentlemen* that are able to speak and write good sense, as there are among the like persons somewhere else:" alluding to the insolent boastings of a high church writer, who had indulged his spleen in an attempt to

* Hales on Schism.

† Edwards's *New Discoveries*, 8vo. 1714, p. 156. Lest any malapert wit should presume to exert his punning powers upon the exhaustless fund contained in the title of this volume; as that the claim of the Dissenters to learning and science, was a *new discovery*, we beg leave to inform him, that we have reserved all such right to ourselves alone. The *New Discoveries* are of the common errors of the age, and the learned Doctor rightly considers it as one of them, that the Dissenters were considered by some as deficient in those respects.

* Nicolson's *Eng. Hist.*, p. 169.
Parker, *passim*, cum multis aliis.

charge the Dissenters with a deficiency in those qualities. But we are not about to enter on a defence of the Nonconformists; that would be *rem actam agere*; and in this age of overstrained, and indeed mistaken liberality, perhaps we should ourselves be censured as bigots, if we dared to stigmatize bigotry as it deserves, and be esteemed illiberal, even by those who nominally espouse our own party, because we presume to vindicate those principles, upon the belief of which alone, our separation from the national establishment can be justified.

We confess ourselves to be *dissenting book-worms*, and therefore our readers will not be surprized, if we occasionally present them with a volume on the subject of Nonconformity, chosen out of the almost innumerable works on that fertile topic. Perhaps many will wonder, that amidst so vast a throng of *folios* and *quartos*, the condensed remains, and, as it were the very essence of the reasoning powers of CARTWRIGHT, AMES, GILLESPIE, PARKER, OWEN, CLARKSON, CALAMY, &c. &c. we should select an octavo of an anonymous and almost unknown author; and we scarcely know what answer we should return to such a question. The most satisfactory one that we can think of at present is, that the volume, besides its intrinsic value, and its great rarity, is more suited, on account of its diminutive size, to the genius of this age, than most of the works written on the controversy. If neither the learning, nor the strength of argument, nor the adroitness of the author, have sufficient attraction to claim the attention of those of our readers into whose possession the *Nehushtan* may fall, surely its being but a small octavo, and that only of 192 pages, will secure at least one hasty perusal from its owner. We know, and have hitherto paid a

scrupulous attention to the fastidiousness of modern appetite, which cannot endure that a repast, however sumptuous, should be too long; which sickens in the perusal of a volume, half as large as one of Dr. Owen's prefaces, and has so amended upon the ancient Greek adage, *μυα βιβλιον μυα κακον*, as to infer from it, that the value of a work is always in arithmetical proportion to its diminutiveness; and influenced perhaps by this knowledge, we have called our readers' attention to this volume. The author, (though his name is not mentioned in the title page for obvious reasons,) was Mr. John Wilson, the ejected minister of Beckford, Cheshire. A short account of him is given in Calamy, and in our volume for 1820, p. 123, where he is recorded to have been the author of several other works on the same subject. Some of these pieces are in our possession, but we apprehend, that his *Nehushtan* is the most calculated of all his works, to convey to the reader an adequate idea of the erudition and extensive reading of its author. The limits of this volume rendered it necessary that the author should treat only on one section of the great argument which he undertook, nor, indeed, is it absolutely necessary that all the widely extended and lengthened points involved in this disputation should be investigated. If a tenable lodgment can be made and secured in any part of an enemy's citadel, it is sufficient to ensure a final victory. Truth is equally impregnable on every side, and unassailable from any quarter. We would not be understood, as though we were framing an excuse for the omissions of our ancestors, in the required examination of any part of this controversy. We conceive that every point which was necessary to the safety of the cause of Nonconformity, has been abundantly

scanned, and that no argument brought forth by our Episcopalian adversaries remains unexamined and unrefuted by our laborious and persevering forefathers. Nor was there any difficulty in choosing the method of combat: the same ground had been traced before in the disputes of the early Protestants with the Papacy, and it was only to have recourse to the Church of England's own armoury to procure weapons for the conflict.

The argument principally handled by Mr. Wilson is the necessity of the removal of those rites from the worship of God, which having originally been of divine appointment, have in the course of time, through the superstition of mankind, been perverted from their design, and become incitements to idolatry to the *evil effected*, and offences to the *true worshippers* of God. The instance whence the propriety of this removal is drawn, he derives from the conduct of Hezekiah, as recorded in 2 Kings xviii. 4: "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it *Nehushtan*." Our readers will instantly perceive that this argument is capable of very powerful application in the dispute at issue between the Episcopalians and ourselves, as the contested ceremonies have confessedly not a divine original, as the brazen serpent, to which the cited passage refers, had; and if the argument of the subsequent tendency of that serpent to cause superstitious and idolatrous worship, were sufficiently valid to justify Hezekiah's annihilating it, that the argument of abrogating ceremonies, allowedly of human invention, when abused to superstitious worship, is infinitely stronger. That these ceremonies

have been so abused by the papists, from whom they descended to the Church of England, is conceded to us by all churchmen that have written on this subject (by none more avowedly than by Hooker); that they are even at this time so abused by the generality of those using them, in teaching them to substitute a mere formal, exterior worship for that devotion of the heart which is alone acceptable to God, is the ground upon which we assert their being obnoxious to the same repeal which the reformer of Israel, Hezekiah, enacted with respect to the *Nehushtan*. The Dissenters would, moreover, justify their demand for the abrogation of those ceremonies, by asserting that rigorous imposition is, in effect, to "teach for doctrines the commandments of men," and that in so doing they make "the commandment of God of none effect." Matt. xv. 6—9. For, supposing a society of men meeting together for God's worship, who shall, in every particular, hold those doctrines which God has revealed, (and here there will be no difficulty, for both those who hold the articles to be Calvinistic, and those who consider them to be Arminian, will find bodies of Dissenters who in this particular will agree with them,) let this society be constituted ever so consonantly to the word of God, yet not receiving the liturgy, nor the ceremonies of the established church, it shall not be considered a church of God, nor its worship be thought orderly; while the mere fact of its adopting the liturgy as its formula of worship, and the reception of other forms of human invention, shall, at once, entitle it to be considered orthodox, and stamp a value upon its worship which was before unknown. This, we conceive, is in the most literal sense, not only to make the traditions of men *equal* to the commands of God, but to stamp them with a *greater* value, and to

make them of more importance. But, *ad rem*, Mr. Wilson has with admirable adroitness used the precedent to be derived from Hezekiah's conduct, and has met every objection that might be alleged in such a manly and incontrovertible manner, that the only effectual way of answering him was resorted to.—“The author of the *Friendly Debate* confuted his Nehushtan by causing its author to be pursuivant-ed up to the Council.”*

Our readers are, we doubt not, generally acquainted with the writings of the ancient puritans: those who are familiar with them know that their peculiar excellence consists not so much in the elegance of their imagery, and the smoothness of their style, in which they were, generally speaking, inferior to their conforming brethren, as in the masculine grasp of their arguments, the weight of scriptural information embodied in their discourses, and the laborious and extensive research of authorities which crowd the margins of their polemical pieces. In the latter respect we think *Nehushtan* is unrivalled. Nothing seems to have escaped Mr. Wilson's persevering investigation that bore any relation to his subject. Authorities are cited from writers of all nations and religions, in all languages, and are made to elucidate the topic of his discourse. In several instances the most ingenious use is made of the arguments of his opponents, against their own cause. Among the rest we observe one, in page 62, wherein the words of Hooker, in his defence of the sacredness of some peculiar times, are adroitly made, by the argument of inversion, to affix an additional odium on those actions which, though indifferent in themselves, have been rendered obnoxious to abuse in the worship of God. The words in italics are a quotation from Hooker.

“The works which God does in times give reputation to them, and his extraordinary works have advanced certain times to such a degree of eminence, that all those who honour God ought to esteem them holy. Now if this be so, may we not fairly infer that evil works do in like manner disparage times, and that the extraordinary wicked works that have been done by superstitious, idolatrous, profane men, have sunk them down to such a degree of villainess, that all those who honour God ought to look upon them as unclean and loathsome? If the old maxim, *contrarium eadem est ratio*, be true, certainly we may, for good and evil works are contrary, and therefore if the former have power to make holy and honourable, the latter have power to make unholy and disgraceful.”

The reader will only have to change the argument from the circumstance of the time in which, to the instruments with which such actions are performed, and he will perceive the full import of our author's ingenuity, and the wound which it inflicts on the contested ceremonies.

We have already adverted to his meeting the objections of his opponents, of which one of the most specious is, that we should be compelled, if this system were generally acted upon, to abrogate many of the most common and necessary ceremonies and circumstances in worship, as there are but few, or none, which have not been abused by wicked men to unworthy purposes. He answers:

“There are many devices and works of men which have been variously abused, yet being necessary and profitable, it is no other than reasonable, that being separated from their abuse, they should be retained. I confess if they are such as may with any tolerable inconvenience be spared, and the evil that is (either already, or likely to be) committed by them, be such as does overbalance the advantage we receive from them, we ought to abolish them as Hezekiah did the high places, groves, and brazen serpent; but if it be otherwise, we may retain them, and go on in the comfortable use of them. And when it is once proved that the controverted ceremonies, and other things impos'd on us, are not only lawful, but necessary and profitable: so necessary, that they cannot with any tolerable inconvenience be spared; and so profitable that the evil committed by them does

* Calamy, ii. 127.

not overbalance the advantage received from them, I shall say as much of them; but till then, I must needs be of this persuasion, that we ly under an obligation to lay them by."—p. 129.

And again,

"We must distinguish, 1. Betwixt what the common light of nature, (without any contradiction from the word,) do's direct to, as proper to express the resentments and workings of our minds and hearts; and what some particular men's heads, drawn away to superstition, have thought fit to use and impose upon others. 2. Betwixt what men do by divine appointment, and what they do of their own heads. 3. Betwixt what is necessary and profitable, and what is otherwise. 4. Betwixt what is used in the same outward visible form it pass'd under before, and what is used in another, wholly distinct and different. 5. Betwixt civil, harmless customs, practised without scandal; and innovations in religion practised with scandal. As for those things that are of the former sort, that is to say, either suggested, (as I told you,) by the common light of nature, as bowing of the knee in prayer: or appointed by God, as Gideon's taking wood out of his father's grove: or are necessary and profitable, as the reserving trophies of victory, such as *Ussiah's* sword; or pass under another outward visible form; as the silver and gold taken in *Sericho*, which, to say nothing of the necessity and profitableness of it, was in all probability, according as the law required, first melted, and then put into the treasury: or are civil, harmless customs, practised without scandal, as veiling the head: I say, as for those that are of this nature, they may, (nay some of them are, as I showed in the limitations,) notwithstanding their abuse, to be retained. But then, for those things that are neither suggested by the common light of nature, nor appointed by the word, neither are necessary and profitable, nor are changed from their ancient form, but are innovations in religion, attended with scandal, they are for their idolatrous abuse to be laid aside, as the texts of Scripture, and reasons before mentioned, do evince."—p. 143.

Our readers are aware, that in the space allotted to this department, it is impossible for us to present them with any detail of the complicated argument contained in Mr. Wilson's *Nehushtan*, and any part separated from the rest, can give but a faint idea of the inimitable dexterity with which the whole is made to bear upon the subject in dispute. We shall, there-

fore, content ourselves with citing one or two short passages which do not belong so entirely to the body of the work, and which will be fair specimens of the digressive part of this volume.

"What shall we say in defence of ourselves, who though we have not the very same individual fashions of *Heathens* and *Papists*, yet we have of the same kind, so like them, that he must do little less than divine, who distinguishes the one from the other. What beholder, seeing two priests, the one a *papist*, the other a *protestant*, making the sign of the cross, can without knowledge of the persons tell which is *popish* and which is *protestant*? Or cast two surplices into a corner, the one used in *England*, the other in *Italy*, and who is he that upon the seriousest view, can say this is *popish*, and this is *protestant*? Dr. Ames tells of a minister in Q. Elizabeth's days, who, being urged by his ordinary to wear the surplice, alledged that the surplice offered to him was the very same the mass priest was wont to sacrifice in. The ordinary admitting that excuse, commanded another to be made; which being done and brought to the minister into the church, he took it and spake thus to those that were present. Good people, the Bishop himself confessed, that the former massing surplice was not to be worn by a minister of the gospel, and judge you if this be not as like that, as one egg to another: let this therefore go after the other; and so he cast it away."—p. 150.

We shall conclude our extracts from this excellent little volume with the author's criticism on the history of Naaman the Syrian, 2 Kings v. 18. which appears to us remarkably just, and with a quotation from his last chapter, in which he sums up his whole argument.

"Naaman the Syrian, upon his turning to the Jewish religion, would not make the Lord an altar of any earth but that of *Israel*. And calling to mind his former bowing in the house of Rimmon, the Idol of his country, he was greatly troubled at it, and begg'd of God to forgive him. In this (saith he) the Lord pardon thy servant, &c. Concerning this case of Naaman, Expositors and Casuists discourse variously; I shall therefore, for the better clearing of the truth, and making out what I have in hand, inquire a little into it. Some think his going into the house of Rimmon, and bowing there, was lawfull, and warrantable, for this reason, that it

was not religious, but civil, not out of choice, but necessity, not out of respect to the *Idol*, but the King his master, who there lean'd upon him. But if so, wherefore did he acknowledge it as a fault, and begg forgiveness? Certainly, he either miss'd it in bowing, or else in begging pardon; and then how, as the prophet did not acquaint him with it, and tell him that he was too forward, that he confessed before he had offended, and begg'd pardon before he was guilty, both which are unnecessary and improper. As for the Prophet's *alediction*: go in peace; it argues not his approbation of his former practice, but of his succeeding repentance. Others think, that though he sinn'd in going into the house of Rimmon, and bowing there, and was convinced of the unlawfulness of it, yet he still retained a resolution to do it. But this I conceive is an error, as well as the former, proceeding from an apprehension that the words are to be taken in the future tense, whereas being in the gerund, they may as well be rendered in the preter tense, and then they run thus; in this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and leaned on my hand, and I bowed myself in the house of Rimmon, the Lord pardon thy servant in this thing. The reasons wherefore I conceive the words should rather be taken thus than otherwise are these: 1. It's ordinary with the sacred pen-men, to put the gerund for the preter tense. To go no further than the word here rendered go, its ordinary with them to put *W22* for *W2* and *W21*. 2. Being taken thus, they best agree with the context. 1. With Naaman's profession, Behold now I know there is no God in all the earth, but in Israel. And knowing this, he must needs know that he was not to show respect to any other God but him. 2. With his promise. Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. Under which he comprehends not only offering and sacrifice, taken in strict sense, but all devotion, and all respect whatsoever. 3. With the prophet's *alediction*: go in peace. Which I can hardly think he would have said to him, without any insinuation at all of dislike, if he had understood by his words that he had intended to go and show the same respect to the *Idol* he us'd to do. By this it appears how much Baldwin is out of the way, when he saith that Naaman obtained leave of the prophet to accompany the King his master into the house of Rimmon. He was so far from obtaining leave of the prophet to do it, that he never so much as desired it from him. He asked not leave to sin for the time to come, but pardon for the time past. The summe then of all this is, that Naaman, whilst he was of the Syrian religion, in

pursuance of the civil office which he owed to his master, used to go with him to the house of Rimmon, and there bow with him; which, upon his conversion, being convinced of the unlawfulness of, he confesses his faults, is sorry for it, and craves pardon. That the words are to be taken only in this sense, I shall not be so peremptory as to affirm, but this I am sure of, that not only many good authors go this way, but also whereas the taking of them in other senses begets divers scruples, this do's not, but presents us with an eminent convert, and a remarkable instance of abstaining from Idolatry, with the occasions of it."—p. 163.

"The present liturgy, though there be many good and useful things in it, yet it hath been so much abused, both heretofore among the idolatrous papists, from whom we had it, and since amongst ourselves, that it hath for many years been the desire of several thousands of sober and godly people of all degrees in these nations, that it should, after the other popish trash thrown out of the house of God in the beginning of the reformation, be laid aside. What relation it hath to the papists, and of what nature it is, we may learn from the message sent by King Edward the Sixth to the men of Devonshire and Cornwall, who upon that pious King's casting off popery, and setting up protestantism, rose up in arms, and made several impudent demands to him, telling him, amongst other things, that they could not receive the new service, but would have their old service of matins, mass, evensong, and procession in Latin, as it was before. To which he returns this answer. As for the service (saith he) in the English tongue, though it may seem to you a new service, it is indeed none other than the old. You have the self-same words in English which are in Latin, saving a few things that are taken out, which are so fond, that it had been a shame to have heard them in English, as all they can judge who list to report the truth. And how can this with reason offend any reasonable man? If the service in the Latin church was good in Latin, it remaineth good in English, for nothing is altered, but to speak with knowledge, what was spoken with ignorance. Thus that religious king, and King James who came after him, spake to the same purpose. In a speech of his in Scotland, he said in plain terms, that the English liturgy was an ill-said mass. And hence it is that the Papists themselves have such a liking to it. Pope Pius the Fourth, sending Vincentio Parpatia, Abbot of St. Saviour, to Queen Elizabeth, offered to confirm it, if she would yield to him in some other things. And when the Pope's intelligencers had seen service solemnly sung and said in Canterbury and London, with all their pomp and procession, they wondered that their master should be so

unwisdom, as to interdict a prince or state, whose services and ceremonies so symbolized with wisdom. Nay, so well were the papists of our own nation pleased with it the first eleven years of Q. Elizabeth's reign, that they came to the church, and joyined themselves with protestants in the use of it.——Turn you which way you will, you shall find that the reasons for sparing the brazen serpent, were as many and strong, as those alledged in the behalf of the service book; nay, far more, and stronger. The service book is not of divine institution, but the serpent was. The service book was never any instrument

of miraculous cures, but the serpent was. The service book was never any figure of Christ, either being to come, or being already come: but the serpent was. Hereby, to proceed no further, it appears that the reasons for sparing the serpent, were of as much, nay more weight than those be, which are produced on behalf of the service book; yet Hzekiah, considering it had been an idol, did, in obedience of the law of God, take it, and break it in pieces. Why then the service book should not be dealt with after the same manner, I understand not."—pp. 174—178.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

Thomas Johnson's further Reasons for Dissenting from the Church of England: in Two Dialogues with Mr. Sikes and John Twilight. Price 4d. —London: Holdsworth, 1822.

WHATEVER may be the case with Messrs Johnson and Twilight, Mr. Sikes, we believe, is a real person, a clergyman who has published several pithy tracts against Dissenters and against Evangelical ministers, of the establishment. The share which is assigned to him in these dialogues is made the more piquant by the circumstance that the sentiments are copied from his own expressions, though their absurdity is a little heightened by the new company which they are here made to keep. Thomas Johnson is a shrewd fellow; he pushes his antagonist pretty closely, and urges a good deal of forcible argumentation in a very pointed way. In the second dialogue we find John Twilight on his road to the dissenting meeting. John, it seems, had been accustomed to go a little astray for the sake of hearing Mr. Goode, the evangelical preacher at a neighbouring church. From this disposition to vagrancy he had, however, been reclaimed by Mr. Sikes, who convinced him that he ought not to leave his own parish steeple; but still John was not quite at his ease; he had heard the Gospel preached, and the ministrations of Mr. Sikes proved but an indifferent substitute. Mr. Goode was an enemy to the principles of dissent, and Mr. Cone. Mag. No. 59.

Sikes was an enemy to the principles of his brother churchman;—all this puzzled John strangely, and after some hesitation, he came to a conclusion, which we shall state in his own words.

"You must know, Thomas, that long before I took to going to hear Mr. Sikes, I had a very bad idea of you Dissenters. For, though Mr. Goode did not speak out quite so plainly, he always made it out to be a very dreadful thing to leave the church, and talked of the sacraments and all that, much in the same way as Mr. Sikes does. And he never said a word against my going to hear Mr. Sikes, though he knew that his preaching was as different from his own, as two religions like, but only warned me against going to meeting. Now I have been thinking, that if Mr. Goode was really a good man, and thought Mr. Sikes preached wrong doctrine, he would never have advised me to hear him, at the risk of my being led astray. But there is another thing. Here is one clergyman preaching one doctrine, and he says it is the doctrine of the church; another clergyman is preaching just opposite doctrine, and he says, his is the doctrine of the church. Both appeal to the Prayer-book to prove they are right. Now which is a plain man to believe? It seems to me to come after all to every man's judging for himself, which is the doctrine of the Bible; and so I have made up my mind to come and hear what your minister has to say about religion." —pp. 21, 22.

Thomas Johnson improves as he proceeds; a large field lies before him, and we hope that he will not desist until he has fully exposed, in

a series of popular tracts, the weakness and iniquity of the various manoeuvres by which the progress of light and truth is hindered in certain quarters.

Memoirs of Mrs. Joanna Turner, as exemplified in her Life, Death, and Spiritual Experience. With a Recommendatory Preface by the Rev. D. Bogue, D. D. 12mo. price 4s. —London: Nisbet, 1820.

WE have so long been familiar with this inspiring Memoir, that we were somewhat surprized at finding from the very first sentence of Dr. Bogue's preface that "it was never before published," a few copies only having been "printed and circulated among her particular friends and acquaintances." We are, however, well pleased to renew our intimacy, in this unrestricted mode of publication, with a work which affords remarkable illustrations of the energy and success of strong faith, and self-renouncing zeal.

Mrs. Joanna Turner, daughter of Mr. John Cook, of Trowbridge, was born in 1732, and in her diary complains of unhappiness occasioned to herself by the early development of untoward dispositions. Pride, passion, and hypocrisy, tyrannized over her young mind, and the harshness of a stepmother was not calculated to repress their vehemence. When she was seventeen, her father died, and she took up her residence with a pious relative, where her convictions became decided, and she put on record a solemn covenant with God. The love of the world, however, was not yet quelled in her affections, and her vivacity and talents rendering her a desirable companion, she mixed with the light-hearted, herself the gayest of the gay. Her history at this time presents a strange alternation; at one moment throwing herself with intoxication into the world's embrace, at another chiding the depraved frivolity of her pursuits, and lamenting her broken covenant. Balls and places of public resort were animated by her presence through the week, while the Sabbath found her an attentive and interested auditor wherever the Gospel was preached within her hearing. Whitfield and Romaine

she heard with the greatest eagerness, and the struggles of conscience which she underwent filled her, while she yielded to the love of dissipation, with anguish and dismay. Having been introduced to some pious individuals connected with the Wesleyan Society, she began to enjoy the delights of religious sympathy, and under the influence of a sermon preached by Mr. Kingdon, a Baptist minister of Frome, "she stripped herself of her rings and ear-rings, as she sat in the pew." After this, while passing through the streets of Bristol, she "pulled off her ruffles," and from that time became as remarkable for the simplicity of her attire, as she had previously been conspicuous for the shewiness of her outward adorning. On her return to Trowbridge she entered with all the ardour of her character upon a new way of life; wrote expository letters to ministers of the Gospel in whose habits she detected any flaw, and established a little society for reading and prayer. After various trials and difficulties, she commenced housekeeping, since in no other way could she secure an opening for the Gospel in Trowbridge, on the interest of £500, and of that small sum she did not hesitate to lessen the principal by sacrificing a portion to build a house for the Lord's service. In 1766, she accepted a proposal of marriage from Mr. Turner, a pious tradesman, and made full proof of the consistent energy of her character by assisting him in his business, keeping his books, and dividing her attentions between the shop and the counting-house. But the main work was not neglected; in fact she was the most singular shopwoman that ever stood behind a counter; she preached as she weighed or measured out the articles in which she dealt, delivered parcels with a prayer or a warning, and wrote letters of spiritual import to her customers. And the smile of God was upon this sublime consistency of christian character; her soul and her traffic flourished together; a blessing was on her spirit, as well as on her basket and her store. She and her husband prospered; they were happy in each other, in their labour, and above

all in the possession of their heavenly Father's love. At first, however, they were visited with trials; appearances were unfavourable, they incurred hazards, and sustained losses, but in the end, all was repaid, even in this world, by prosperity from the Lord. No sooner did the tide turn than they found a channel for its profitable direction: they built a "Tabernacle" for the worship of God, and opened it in November, 1771. The only aid they received in "free-will offerings," amounted to £29. 7s. and on taking stock in January, 1772, they found that the profits of their business for the preceding year, had acquitted the whole cost with a surplus of twelve pounds "as wages for overseeing the work." In 1781, she carried the Gospel to Tisbury, where a chapel was soon afterwards built, and to the neighbouring village of Ebsbourn. The details, by herself, of her proceedings in these and other parts where she procured the Gospel to be preached, are full of life and interest. At length a cancer commenced its fatal ravages on her constitution, and after a long and severe trial of her exemplary faith and patience, released her on Christmas eve, 1784, at the age of 52, from a world of sin and suffering, to the perfect enjoyment of holiness and bliss.

we think, be no difference of sentiment concerning the fairness and ability with which the controversy is managed. The work is thrown into the form of dialogues between Faithful and Seek-truth, with the occasional intervention of other personages whose names are similarly indicative of character. The following extract contains the answer of Faithful to the question—"What are the real uses of the law?"

"The law ought to be preached for the purpose of shewing unbelievers their sinfulness; for by the law is the knowledge of sin. It should be preached in its spirituality, to shew them the sins of their hearts, as well as of their lives; and in its righteousness and justice, to shew them the odiousness of their sins; and in its goodness, to shew them the folly of their sins; and in its solemn threatenings, to shew them the awful consequences of sin. Where the law is thus applied, all self-righteous hopes will be slain. The law should be preached to believers, that they may perceive what is their duty: that they may become acquainted with the extent of their depravity, and be humbled on account of the sin of their nature; that they may admire divine grace; that it may be a test whereby to discover the existence of the new nature in them; that they may see the necessity of the atonement of Christ for the pardon of sin; and to shew them the essential importance of abiding in Christ, that they may be free from condemnation."—pp. 58, 59.

Plain Dialogues, designed to relieve from various Difficulties connected with the Doctrines of Election, Spiritual Inability, Christian Perseverance; and the Relation of the Law of God to the Believer; and to correct some unscriptural Representations of that Subject. By John Sheweller, jun. Second Edition. 12mo. 1s.—London: Jones, 1822.

We have read this little tract with much pleasure. It enforces correct notions of the Gospel scheme in a judicious and intelligible manner; and while it takes a popular shape, and adapts itself in style and address to the general reader, it evinces on the part of the writer much accurate reflection and a right view of the bearings of his subject. All difficulties are met: and though opinions may vary respecting the sufficiency of the answers, there can,

The Child's Scripture Examiner and Assistant. Parts I. and II. Or Questions on the Gospels according to Matthew and Luke, with Practical and Explanatory Observations, suited to the Capacities of Children. By J. G. Fuller. Price 1s. each.—London: Holdsworth, 1822.

WE have, on the whole, been much pleased with these very useful and comprehensive books. The interrogative form, it is observed by the author, has been before applied to the Sacred Scriptures, but only in the comparatively feeble and inefficient way of insulated questions; and it has been his aim to furnish such a continuity of examination as shall impress on the scholar's mind the great outline of New Testament facts, with such incidental suggestions as might tend to intellectual and spiritual improvement.

In this design we think he has succeeded; much valuable and easily intelligible instruction is arranged in a manner which seems well suited to its object.

Roses from the Garden of Sharon.
Second edition. 1s. — London:
Holdsworth, 1822.

THE plan of this little manual is at once simple and useful. It supplies a text for every day in the year, either selected from among those which in the Bible itself assume the form of aspiration, or else, by a slight adaptation, put into the language of ejaculation and prayer. It is best, assuredly, for all to search the Scriptures for themselves, but those who are deficient in readiness or restricted in time, may advantageously avail themselves of this convenient *vade mecum*.

*Assemblée Générale de la Société
Biblique Protestante de Paris.*
1822. *Troisième Annuaire.*—
A Paris: Smith, 1822.

WE have been uncommonly interested by a cursory perusal of this document. A substantial volume of nearly 350 pages, containing a report, speeches, correspondence, accounts, and all the regular accompaniments of a Bible Society's annual appeal to public feeling and opinion, bearing date from *Paris*, sanctioned by eminent names, and exhibiting abundant evidence of the zeal and discretion with which the concerns of the institution have been directed—this is indeed a book not to be dismissed without, at least, a passing reference to its existence, and an expression of our gratitude to God for this evidence of his gracious operations among mankind. The general outline of the Protestant Bible Society in France is too well known through the medium of our own reports to require detail here, and we have not room for a large analysis of this interesting publication; but we shall not refuse ourselves the gratification of translating and inserting the following extract from a letter written by the Duke Decazes while Ambassador to our own Court.

"It is only in this country (England)

that I have been able sufficiently to estimate the good to be expected from the distribution of the Bible. I have found it in every cottage, carefully preserved as the most precious furniture of the peasant's chamber. The Duke de la Rochefoucault has requested me to send him the books which in England make up the poor man's library. After diligent search, I shall finish by forwarding to him the Bible which suffices for every moral requirement, in a country where it forms the basis not only of the national faith, but of the political institutions, of which it is the safeguard and the sure guarantee."

Early Rising recommended. A Tract; written immediately on returning from an agreeable Morning Walk in the Neighbourhood of London, on Friday, June 7, 1822. By Jacob Snelgar. 12mo. 6d.—London: Westley, 1822.

WE are strenuous advocates for early rising, and great admirers of the freshness and dewy sparkle of a fine June morning, though we cannot say that we are much addicted to wandering over Hampstead Heath at so ultra-early an hour as "three o'clock;" and we lend a delighted ear to the "melodies of morn," though we have no special preference for "the braying of the ass," which Mr. Snelgar has enumerated among them. In other respects, we can cordially sympathise with Mr. S. in the enjoyment of his morning stroll, and give our approbation to the pleasing descriptions and salutary instructions of which he has made this little tract the medium. The following is a brief specimen.

"The sun appeared the animating and sovereign power of the whole. No gem, no jewel, no diamond, no star, ever presented equal lustre, with his smiling face, through the variegated shades, and lofty trees of Caen Wood. He had scattered the darkness of the previous night; and he shone in all the mildness of unclouded grandeur, and undisturbed serenity. I almost felt that I stood on enchanted ground. I was instantly reminded of Him, whom, most of all, I wish to love and serve. From Nature I ascended to her God; and, under the guidance of the inspired volume, united with the Spirit of adoption, every Christian, when viewing the matchless operations of divine wisdom and power; may joyfully exclaim—

"My Father made them all!"

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RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

CUMBERLAND.

(Continued from p. 557.)

TORPENHOW.—**THOMAS TURNER** the incumbent of this parish, shared in the honours of the year 1662, when he was ejected from his cure for conscience sake. In later times the parish has frequently been the scene of a Gospel ministry, particularly the village of Bothell.

WARDALE.—This parish was the birth place, and often enjoyed the ministry of the Rev. Mr. NICHOLSON, late tutor of Chestnut College. He rested from his labours on the 29th of June, 1807, in the 47th year of his age. A memoir of Mr. Nicholson appeared in the Evangelical Magazine for 1808, p. 232. It is to be regretted, that the inhabitants of this district, who are well disposed to hear the Gospel, do not now enjoy the privilege. The district is

among the most neglected parts of the county.

WETHERALL.—**MR. WILCOX**, an early Nonconformist, belonged to this parish, which is extensive, and at the present time contains Nonconformists of three denominations, Quakers, Roman Catholics, and Independents, the last have a meeting-house and Sunday school at Scorby; where they enjoy the ministry of the Rev. THOMAS WOODROW, of Annetwell Street meeting-house, Carlisle.

WHITEHAVEN.—There are four large Dissenting congregations in this town, of which we have not yet been able to obtain any satisfactory accounts. We therefore, reluctantly quit the county without farther notice of them.

The following list exhibits the state of dissent in this county at the present time, according to the best information we have been enabled to obtain.

Places.	Denominations.	Ministers' Names.
Ainstable	Independent	Rev. James Scott.
Allonby	Independent	
Alston Moor	Independent	— John Harper.
Alleyfield	Independent	
Bencastle	Independent	— Mr. Lauder.
Blennerhasset	Independent	— Mr. Walton.
Bootle	Independent	
Borrowdale	Independent	— Mr. Gritton.
Bowness	Independent	
Brampton	Presbyterian	— Mr. Laurie.
. . . .	Independent	— Mr. Ivy.
Broughton	Baptist	— Samuel Ruston.
Carlisle, Fisher Street	Independent	— Richard Hunter.
Meeting-house	Independent	
— Annetwell Street	Independent	— Thomas Woodrow.
Meeting-house	Independent	
Cockermouth	Independent	
Groglin	Independent	— John Haddock.
Crossthwaite, Keswick	Independent	— T. Gritton.
— St. John's Chapel	Independent	
Egremont	Independent	
Gamblesby	Independent	
Glassonby	Independent	
Heslingham	Independent	
Kirkandrews	Independent	
Kirkoswald	Independent	
Longtown	Presbyterian	— A. Macfarlane.
Lorton	Independent	
Mary Port	Scots Church	— William Rintoul.
. . . .	Associate Synod	
. . . .	Independent	— Charles Kitchin.
Millum	Independent	
Newbiggin	Independent	
Oughton or Oulton	Baptist	— Samuel Ruston.
Parkhead	Independent	— John Haddock.
Pearth	Presbyterian	— H. Thompson, D.D.
. . . .	Independent	

Places.	Denominations.	Minister's Names.
Pearuddock	Independent	Rev. Andrew Ratfray.
Plumbton	Independent	— T. Nelson.
Ravenglass	Independent	
Renwick	Independent	— T. Nelson.
Salkeld	Independent	— John Haddock.
Scalehouses	Independent	
Torpenhow	Independent	— Thomas Woodrow.
Wetherall	Independent	— Arch. Jack.
Whitehaven, Duke Street	Independent	— Walter Fairlie.
—, James Street	Presbyterian	
—, Charles Street	Antipædobaptist.	
—, High Meeting	Associate Synod	— Robert Hogg.
Wigton.		
Workington.		

We cannot conclude this article without returning our thanks to our Correspondents, some of whom have been mentioned in the course of it; but more particularly to the Rev. J. Whitteridge, jun. by whom we have been furnished with a considerable quantity of local information.

As the commencement of the Statistics of Devonshire will appear in our December number, we request our Correspondents, who are connected with that County, to furnish us forthwith with all the information they are in possession of respecting the Dissenting churches in their neighbourhoods, as the delays which have hitherto taken place in the publication of this article, have been occasioned

entirely by the omission of those who possessed information, to furnish us with it in due time.

* * An instance in point to illustrate the remark, and justify the request contained in the preceding paragraph, has occurred while this sheet was passing through the press. A packet, dated the 16th October, reached our hands on the 29th of the month, containing some valuable extracts from the church books of Whitehaven, which we had, in consequence of the delay in transmitting them, despaired of ever receiving. The only course we have found it practicable to pursue, under such circumstances, is to promise our readers the additional matter contained in this packet, as a Supplement to Cumberland in our next number.

II. MISCELLANEOUS.

Northamptonshire Independent Association.—On Thursday, the 26th of September, the half-yearly meeting of the above Association, was held at Weedon-Beek. The Rev. T. Toller, of Kettering, and the Rev. W. Notcutt, of Wilbarston, preached in the morning; the former from Zech. i. 5.; the latter from Luke xii. 42. and two following. In the afternoon, the business of the Association was transacted, when the subscriptions and collections in behalf of the Missionary fund were received, of which the sum of £26. was voted to the Home Missionary Society; and the remaining £80. to the London Missionary Society. The Rev. W. Scott, of Rowell, preached in the evening. A solemn interest was given to this meeting, by the recent and sudden death, of one of the most respected, and active members of the association, (the Rev. H. Knight, of Yelvertoft,) by which circumstance, the morning preachers were led to the impressive subjects on which they discoursed.

Wymondley College.—On Thursday the 12th of September, 1822, was held the annual examination of the students at Wymondley College, Herts, by the trustees of the late William Coward, Esq. Portions of the classics were read from Virgil, Livy, and Cicero, and from Lucian, Herodotus, and Plato: some

portions also, from the Psalms and Isaiah in Hebrew. In the classics, most of the students were not informed before-hand of the passages they would be called upon to read.

The examination was continued in Logic, Intellectual Philosophy, and Theology; when the students were required to give an oral abridgment of the lectures they had received in these branches. They were also called upon to demonstrate various problems, taken indiscriminately, from several books of Euclid. Some, in addition, read sermons of their own composing.

The trustees expressed themselves in the warmest terms of approbation, and said, "We have attended many examinations here, but never did we feel greater pleasure and satisfaction, than we have enjoyed throughout the whole of the examination this day."

Bethel Union.—On Wednesday, October 2, the British and Foreign Seamen's Friend Society and Bethel Union, held its annual meeting at the City of London Tavern. Lord Gambier in the Chair. It will not be necessary for us to notice the proceedings on that occasion; but as the "Retrospect" of the proceedings from October 1821, to October 1822, lies before us, we shall, in a few lines, give a general view of the objects and

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transactions of this important Association. In the year 1817, "a few friends having encouraged and promoted prayer meetings and ship preaching on the River Thames;" and the *Port of London Society* having subsequently commenced its valuable labours, the success which had attended the exertions of the first movers of the work among seamen, led to increased activity, and ultimately, to the formation of "the Bethel Union." An attempt to incorporate the two institutions proved unsuccessful, and the two Societies in perfect amity, but in separate tracks, urged forward their noble work. The Flag adopted by the Bethel Union is now hoisted, as the signal of divine service in many of the English Ports, and in nearly all the quarters of the globe. Much good has been done, and the enlightened views of the Society have extended themselves to the temporal wants, as well as to the spiritual necessities of sailors. A Boarding House,—a most important establishment, which we wish may be multiplied an hundred fold—has been opened for the reception of sailors, a race of men proverbial for simplicity, and liability to imposition. Able and disinterested labourers, among whom Captain Angus is conspicuous, have engaged in the work, and we trust, that the good will of the public towards this excellent Institution will be manifested by ample support, and that the blessing of God may give an abundant increase.

DEATHS.

The Rev. John Owen.—It is with extreme sorrow that we advert to the recent death of the Rev. John Owen, one of the active and disinterested Secretaries of the British and Foreign Bible Society. We do not mention this event as matter of intelligence, for our readers will have long since learnt it from the usual sources of information, but we should not do justice to our own feelings, were we to leave it unnoticed. The language of panegyric has too often been lavished on the unworthy dead, but in this instance, not to eulogise, would be to defraud the eminent and the good of their just due. Mr. Owen was most admirably fitted for the important, and sometimes embarrassing station which he occupied; his eloquence was ready, animated, full of tact, and most emphatically *ad rem*. There was an air of cheerfulness and liveliness in his whole demeanor, when engaged in public meetings that gave life and vivacity to all around him. We had no further acquaintance with him than that which arose from casual intercourse; but we have heard those who knew him well, speak in the highest terms of his domestic and social character. His literary character was highly respectable. The production by which he is most exten-

sively known; his History of the Bible Society, is distinguished for accuracy, clearness, and candour: and it will long shed a ray of lustre upon his name, that, though a churchman, he there, without hesitation, assigned the palm of pre-eminent distinction to his co-secretary, the Rev. Joseph Hughes, a dissenting minister. To the conceptions of the enlightened and benevolent mind of that venerable man, Mr. Owen has justly ascribed (v. 1. p. 17.) the first idea of the present British and Foreign Bible Society; and to his pen, the first efforts from the press to draw the attention of the British public to the subject. Mr. Owen has left a chasm in society; and in the official situation which he held in connexion with the Bible Society, it will be found a matter of the greatest difficulty to supply his loss. Any clergyman, however gifted, who has committed himself against Dissenters must, we should think, be ineligible.

At Mile Town, near Sheerness, on the 7th September, Mr. Robert Brown, Assistant Surgeon in the Dock-yard, at the age of 50 years. Mr. Brown had been for many years, a consistent member of a Dissenting Church, and since his arrival in this part of the country, attached to the church under the pastoral care of Mr. Prankard, of Sheerness. The amiable picture of Christianity displayed in his conduct towards the church and the world at large, procured for him the esteem and affection of all his Christian brethren, and even forced from those who were opposed to his religious views, a tribute honourable to his character. Few private individuals were ever more respected while living, or more lamented after their decease. Uniting the most conciliating demeanour, with the most inflexible and primitive integrity, private affection, and public respect were ever ensured to him, from all who had the pleasure of his acquaintance. The spirituality of his mind was so apparent in every part of his conduct, that he seemed at once a living instance of what true Christianity should be, and a reproof to its present degeneracy. One of the last expressions of this saint of God, was, that for him "to die, was gain."—"Blessed are they who die in the Lord."

We willingly comply with the request of a correspondent to insert the following directions:—*How to distinguish OXALIC ACID, (which is a poison,) from EPSOM SALT.*—There is a very simple way of satisfying one's self, that the dose about to be taken is not oxalic acid. Taste one drop of it, or else a particle of the suspected crystals, and if it be oxalic acid, it will be found extremely sour, like most other acids. The taste of Epsom salt is quite different.

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

WORKS PREPARING FOR THE PRESS.

Truth against Falsehood; or, Facts opposed to Fiction, in a series of Letters addressed to Douglas, the Author of "No Fiction." By Lefevre.

In the Press, a Funeral Sermon for the late Rev. John Owen, of Fulham. By the Rev. Joseph Hughes, of Battersea.

Shortly will be published in one volume 8vo. with a Portrait, Lectures on Scripture Comparisons, by William Bengo Collyer, D.D. LL.D. &c. forming the seventh and completing volume of the series.

Travels in the Northern States of America, particularly those of New England and New York. By Timothy Dwight, LL.D.

In the Press, Granger's Biographical History of England. Fifth Edition, in 6 vols. 8vo.

The History of Rome from the Earliest Period, to the Termination of the Empire. By Charles Mills, Esq. Author of the "History of the Crusades," in 10 vols. 8vo.

An Essay on the History of the English Government and Constitution, from the reign of Henry VII. to the present time. By Lord John Russell. Second Edition, in 8vo.

The History of Roman Literature, from the Early Periods, to the Augustan Age. By John Dunlop. In 2 vols. 8vo.

The British Constitution, or an Epitome of Blackstone's Commentaries on the Laws of England; for the use of Schools. By Vincent Wanoostroet, LL.D. in 12mo.

WORKS RECENTLY PUBLISHED.

Gleanings and Recollections, (moral and religious,) to assist the Memory of Youth. By a Parent. Dedicated to his own Son. 18mo. 1s.

A Defence of the Deity of Jesus Christ, in Reply to Ram-Mohun Roy, of Calcutta. By Dr. Marshman, of Serampore. 8vo. 7s. boards.

A Treatise on the Faith and Hope of the Gospel. By the late Rev. Benjamin Ingham. Fourth Edition, 12mo. 3s. 6d. bds.

The Christian Indian of North America. A Narrative. 18mo. 6d.

Treatises on the Life, Walk, and Triumph of Faith. By the late Rev. W. Romane, A.M. with an Introductory Essay, by Thos. Chalmers, D.D. 2 vols. 12mo. 9s. bds.

The Constitution of the Character of Jesus Christ. In two Parts, 8vo. 10s. bds. Short Discourses to be read in Families. By the Rev. William Jay. New Edition, in 4 vols. 8vo. £1. 16s.

Twenty Remedies against the Fear of Death. By the Rev. J. Wilkinson. Third Edition, 18mo. 6d.

Biblia Hebraica, Editio longe Accuratissima. Ab Everardo Van der Hooght, V.D.M. one large volume, in 8vo. price £1. 5s. boards.

Conder on Protestant Nonconformity. Second Edition, in one vol. 12mo. 5s. 6d. boards.

Sermons by the late Rev. Henry Martyn, B.D. 8vo. 10s. 6d.

A Serious Enquiry into the Nature and Effects of Modern Socinianism, being an Answer to the Question, "Why are you not a Socinian?" By the Rev. J. Freeston. Fourth Edition, 1s. 6d.

Two Sermons occasioned by the Death of Sarah, the Wife of the Rev. W. Chaplin, of Bishops Stortford. The first by Rev. Thomas Craig; the second, by the bereaved Husband. 8vo. 1s. 6d.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from Rev. J. Sharp—J. Turner—C. N. Davies—J. Pinkerton—J. Thoroton—J. Turnbull—J. Shoveller, Jun.—J. Philip—W. Orme.

Also from Messrs. T. Wood—P. Mitchell—Allan.

We are under the necessity of postponing the Criticism on Dwight until our next Number.

Errata.—P. 560, in the query, for *Cute*, read *Cure*, in both places.